Kalma-go Mushrik

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[1] Written By: Maulana Altaf Hussain Haali Rahimahullah

بسم الله الرحمان الرحيم

Harf Awwal (Foreword)

Deen islam duniya ke tamaam mazaahab mein se jis tarha ahkam wo muamilaat mein munfarid aur numaya'n khusoosiyat ka haamil hai. Isi tarha aqaaed ke lihaaz se bhi yekta aur mumtaz hai. Aqeeda hayaate Islami ki isaas wo buniyad hai. Isaas wo Buniyad jis qadr gehri aur mazboot ho is par tameer shuda imaarat itni hi thos aur mustehkam hogi. Jis tarha buniyad ke baghair koi imaarat pukhta aur qaaem nahiee'n rehsakti isi tarha saheeh aqeede ke baghair hayaate Islami ka koi tasawwur nahi.

Deen mein aqeede ko wohi haisiyat haasil hai jo jism mein insani sar ko hai.

Saheeh aqeeda duniyavi wo ukhravi falah wo kaamrani ka zariya hai. Is ke baghair surkh-rooi se hamkinar nahi hua jaa sakta. Agar ham zuban se kalma tauheed adaa kare'n lekin is ke taqazo'n ke mutabiq amal na kare'n to y saee laa haasil hai jaisa ke Allama Iqbal ﷫ ne kaha:

Zuban Se Keh Bhi Diya La Ilah To Kya Haasil
Dil-o-nigaah Musalma Naheen To Kuch Bhi Nahi

Kyou'n k tauheed ghair ullah ki ibaadat ki naïf aur Allah wahdahu laa shareek ki tauheed isbaat par mabni hai ke pehle maabudaane baatila ki ibaadat ka inkaar hai. Phir Allah ki ibaadat ka iqraar. Agar ham zuban se kalma tauheed padhte rahe'n aur saath saath ghair ullah ki ibaadat wo parastish bhi karte rahe'n to is kalme ka koi faaeda nahi hoga. Aaj ummat muslima zalaalat wo gumraahi ke qar mazlat (Zillat o Gehrai) mein gir chuki hai. Bohot se log kalma padhne ke bawajood musalman maloom nahi hote. In ke aqaaed is qadr kamzor aur natawa'n hai'n ke Allah wahdahu laashareek ko bilkul bhool chuke hain aur apni mushkilaat, pareshaani, dukh aur dard mein ghair Allah ko pukarna in ak mamool ban chuka hai.

Musalmaano kis is zabo'n haali ko dekh kar islaah-e-aqeeda ki qaatir ye kitab murattab ki gai hai. Jis mein shirk ki mazammat aur dawat-e-tauheed ko Quran-o-Sunnat ke mustahkam dalaael se waazeh kiya hai aur bit-tafseel ye baat zikar ki hai ke mushrikeen e arab, Allah ke alaawa Ambiya, Auliya, Shuhada, Jin, Malaaeka, Shajar, Hajar, ko maa-fauq al asbaab quwatto'n ka maalik wo mukhtaar samajhte the aur Allah Ta'ala ko maan-ne ke saath in hastiyou'n ko bhi pukaara karte the. Allah wahdahu laashareek ni unke is aqeede ko shirk qaraar diya aur unhe'n mushrik kaha aur ummat e muslima ko ye dars diya ke agar tumne unki paerwi ki aur in jaisa aqeeda ikhteyar kiya to kalma padhne ke bawajood mushrik kehlae jaaoge aur tumhare tamaam aamaal ghaarat aur bekaar hojaae'nge kyounke aamaal e saheeha ki qubooliyat ka daaromadaar aqaaed saheeha par hai.

Agar Aqeeda saheeh aur durust na hoga to koi neki Allah Ta'ala qubool nahi karega. Isi tarha is kitab mein Qabar Parasti aur Pukhta Quboor ke muta'lliq ahadees e saheeha aur Aaimma Mohaddiseen, fiqa Hanafi, Maaliki, Sa'afai, Hanbali aur Fiqa J'afariya (Shia Mazhab) ki M'otebar kutub se ba dalaael saabit kiya hai, ke pukhta qabre'n banana ka Islam me'n koi tasawwur maujood nahi. Ye tamaam mazaahib ka muttafiqa mauqif hai ke pakki qabre'n banana haraam hai. Alaawa azee'n kitaab ke aghaaz mein Maulaana Abdul Razaaq Maleejabadi ﷫ ka ek mazmoon Musalmaan Mushrik" bhi ifaada aam ke liye mulhiq kar diya gaya hai.

Allah Rabbe Zul Jalaal wo Ikraam is kitaab ko bhuli hui insaniyat ke liye mashal e raah banade aur mere liye, mere waledain, asaateza ikram, biwi, baccho'n aur bahen bhaiyo'n ke liye najaat ka sabab aur zariya banade. Aamin

Is kitab ki isha'at mein hissa lene waale jumla madadgaaro'n ko Allah Tabaarak wa Ta'ala apni khusoosi rahmato'n ka saae tale jaga inaayat farmaae. Aamin

Is kitab mein agar koi hasan o qoobi hai to wo Allah wahdahu laashareek ka qaas fazal o inaayat hai aur agar koi kami hai to wo mujh naacheez ki jaanib se hai. Allah Ta'ala hamare gunah moaaf karke apne jawaare rahmat mein jaga naseeb farmaae aur roz e qiyaamat Rasoole Mukarram, Shafeeul Muwahideen, Imamul Mujaahideen, Qaatimun-nabiyyeen, Sayyadna Muhammad Rasool Allah ﷺ ki sifaarish naseeb farmaae aur unke haatho'n jaame kausar hamara muqaddar banaade. Aamin

Abul Hasan Mubasshir Ahmad Rabbani

Musalman Mushrik

Ye Mazmoon *Allama Abdul Razzaq Maleejabadi* (editor – Al Jaam'e) Calcatta ne taqreeban 1925 mein *Al-Waseela"* ke Urdu tarjuma mein muqaddama ke taur par likha tha. Ek dard-mand muwahhid ke dil ki ye pukaar is kitaab mein bataur e ibrat pesh ki jaarahi hai.

بسم الله الرحمان الرحيم

Quraan mein Allah farmata hai:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ

In Mein Se Aksar Log Bawajood Allah Par Imaan Rakhne Ke Bhi Mushrik Hain.[2]

Hazrat Anas *Radiallhu Ta'ala anho* bani umaiyya ke zamaane mein roya karte the ke ahde awwal ka deen baaqi na raha, agar wo hamare is zamaane ko dekhte to kya kehte? Kya wo hame'n Mushrik qaraar na dete aur ham unhe'n koi bura naam na dete kyounke us waqt aur us waqt ke islam mein ab agar koi mustrik (similar/identical) cheez baaqi reh gai hai to sirf lafz Islam hai, ya chand zaahiri o Rasmi ibadate'n ahin aur wo bhi bidat ki aamezish se paak nahee'n. Kitab Allah jaisee asmaan se utri thee ab tak be ghal o ghash qaaem (without any changes) hai. Sunnat e Rasool ﷺ bhi mudawwun (compiled – in a shape of book) aur mahfooz musalmaano'n ke haatho'n mein maujood hai. Magar kitni badnaseebi hai ke dono mahjoor o matrook hai'n, taaqo'n, almaariyou'n ki zeenat hain, Gando'n, Ta'weezo'n mein mustemal hain. (Quran have been used in taaweez). Musalman apni amali zindagi mein unse bilkul azaad hain aur bawajood adaa'e ittebae Muhammad ﷺ in ke muqaalif chal rahe hain.

Ajmer ka urs dekhne ke baad kaun keh sakta hai ke ye waohi musalamn hain jo haamil e quran aur alambardaar e tauheed the?

Awadh ke 1 hindu rehnuma ne Ajmer ki kaifiyat dekh kar kaha tha: Ab tak mujhe shak tha ke Hindu aur Muslaman mein ittehaad hosakta hai, magar aaj yaqeen hogaya hai. Kyou'n ke hamaare aur muslamano'n ke mazhab mein agar kuch farq hai to sirf namaao'n ka hai, haqeeqat dono ki ek hi hai.

Aur ye is ne sach kaha, kyouke us waqt hindu aur muslim ke shirk mein agar farq hai to naamo'n aur tareeqo'n ka hi hai warna haqeeqat taqreeban ek hai. Hindu butho'nke saamne jhukte hain, to Musalman qabro'n ke saamne. Hindu Ram aur Krishn ki parastish karte hain to Musalman Jeelani aur Ajmeri ki.

Ye kehna ke ham parastish nahi karte, unhe'n Allah nahi samajhte, mahez be-ma'ane hai.

Kyounke, hindu bhi bajuz Allah Wahdahu Laa Shareek ke kisi ki bhi Allah samajh kar paristish o ibaadat nahi karte, aur na mushrikeen e arab karte the. Haa'n! ye zaroor hai ke tum apni parastish ko Parastish o Ibaadat" nahi kehte, kuch aur naam dete ho, magar naamo'n ke ikhtelaf se haqeeqat to badar nahi sakti.

Hassas aadmi ke liye musalman mushrikon ke halaat o khayalaat maloom karma ek naqaabil e bardaasht musibat hai. Is firqa mein aqal o naqal ka kaal (kami) hai. Ek taraf tasleem karte hain ke Allah Allamul Guyoob" (Gaib ka jaanne waala) hai, Samee o Baseer hai, Aasmaan aur zameeno'n mein ek zarrah bhi is se oujhal nahi aur na baghair is ke marzi ke harkat karsakta hai. Wo ham se door nahi nazdeek hai, aur itna nazdeek ahi ke is se ziyada nazdeeki mumkin nahi. Phir wo Rahman o Raheem hai, Ghafoor o Ghaffar hai, Sakhee hai, Be hisaab deta hai, Jabbar baadsha

[2] Surah Yusuf: 106

nahi ke kisi ko apne dar par na aane de, har waqt is ka darwaaza khula hai, har waqt is ka haath phaela hai, har waqt iska langar jaari hai, ye sab aur is se ziyaada mante hain, magar.

MAGAR" ke aage… Aqal aur daanish (Intelligence) ki maut hai. Insaniyat aur insani sharaafat ka maatam hai.

MAGAR" ke baad ye hai ke qabron ke saamne jhukna zaroori hai, murdo'n se mannate'n maagna laazimi hai, sifaarish wo shafaat ke baghair us darbar mein rasaai naamumkin hai.

Ye qabar Gous e Aazam ki hai, jo marjaane ke baad bhi Gous" hain, aur malikul maut se qabz ki hui rooho'n ka thaila cheen sakte hain Ye Mehboob Subhaani hain... Aashiq jaa'n nisaar ko zid karke majboor kar deta hain.

Ye Ghareeb Nawaaz hain aur marne par bhi mutthiyaa'n bhar bhar kar dete hain…

Chunaache insaniyat o Islam ke ye muddai (dawa karne waale) jooq dar jooq qabro'n par jaate hain maathe tekte hain, naak ragadte hain aur wo sab kuch karte hain, jo koi shareef un nafs aur khuddar insan kisi makhlooq ke saamne nahi karsakta. Is ke baas sab se badi daulat is ki apni insaniyat hai, ye jaate hain aur is mataa azeez (qeemti cheez) ko choone (lime stone), eenth (brick) ke chabootro'n par badi be dardi se qurban kar aate hain.

Agar kaha jaata hai ke "dekho kya karte ho?" Ise shariyat ne mana kiya hai, shirk thehraya hai, saza bataai hai, to jawab eraaz o inkaar hai, taaweel o tahreef hai, shariyat o haqeeqat ki bahes hai, zahir o baatin ki hujjat hai, wah-habi o hanfi ka farq hai.

Quran ki aayat aur Muhammad ﷺ ki Hadees ke muqable mein.. Hasan Basri, Shibli, Jeelani, Chishti ke malfoozat hain. Halaanke in mein se kisi neb hi koi shirk jaaez nahi rakha… Magar kis-se kaha jaae, kaan ho to sune'n. *Aankhe'n ho to Dekhe'n. Dil ho to Samjhe'n.*

Allah Ta'ala Quran mein farmat hai:

Unke Dil Hain Magar Wo In Ko Samajhte Ke Liye Istemaal Nahi Karte, Unki Aankhein Hain Magar Wo Unse Dekhte Nahi, Unke Kaan Hain Magar Wo Unse Sunte Nahi, Dar-Asal Wo Jaanwaro'n Ki Tarha Hai'n – Balke Unse Bhi Gae, Guzre.[3]

لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ.

Ye sirf awwam hi ka haal nahin ke jahaalat ki wajah se ma'zoor kahe jaae'n, in logon ka bhi hai jo apne baare mein moo'n phaad phaad kar Ulmaae Ummat", Waaris Uloom e Nabuwwat", aur Anbiya e Bani Israel" ke mushabe batate hain.

Ek taraf ispar shariyat ke haamil aur dusri taraf haqeeqat o tareeqat ke raazda'n hone ke muddaee hain. Dar-asal yehi log ummat Muhammadiya ﷺ ke liye asli fitna aur tamaam tabahiyou'n aur barbaadiyou'n ke asli sabab hain. Ye *Ulama e Soo* is ummat ke Faqeehi", o Fareesi", o Sadookhi" hain. Haroot o Maroot" hain. Raous-us-shayaateen" hain. Inhon ne hi shariyat ki tehreef ki hia. Inhon ne hi Kitab o Sunnat ka darwaza musalmano par band kiya hai. Inhon ne hi tareeqat aur bid'at ki taariki phaelaai hai. Inhon ne Islam ka naam lekar Islam ko musalmano ke dilo'n se ukhad phainka hai.

1300 saal ki poori tareekh hamare saamne khuli hai.

Wo kaunsi musibat hai jo unke hathon nahi aai?

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[3] Surah Al-Araaf: 179

Wo kaunsi gumrahi hai jis ka jhanda unho'n ne apne kandhon par nahi uthaya?

Hazrat Abdullah bin Mubarak ﷫ keh gae:

Kya Deen ko *Baadshao'n*, *Ulama* aur *Soofiyou'n* ke alawa kisi aur ne badla hai?

وَهَلْ بَدَّلَ الدِّيْنَ اِلَّا الْمُلُوْكُ، وَاَحْبَارُ سُوْءٍ وَرُهْبَانُهَا.

Alfaaz sakht zaroor hain, aur shayad qaabil e muakheza bhi, magar dil o jigar mein jo ghao pade hain wo to aur ziyada maatam par majboor karte hain. Kaun insan hai jo tees karod insano ki bedardana tabahi dekhe aur khamosh rahe? Kaun musalan hai jo ummat e marhooma par ye qazzaqaana (Pirate) taaqat apni aankhon se dekhe aur chup rahe?

Kya iske baad bhi insan deewana na hojaae ke din ko raat bataaya jaata hai, aftaab ko siyah (black) kaha jaata hai, Haq ko baatil – Baatil ko Haq thehraaya jaata hai. Kaun Musalman hai jiske dil mein zara bhi noor imaan aur shariyat ko zalaalat, sunnat ko bidat, imaan ko fikr, tauheed ko shirk aur shirk ko tauheed hote dekhe aur josh se ubal na pade?

Musalmano se kaha jata hai ke Kitab o Sunnat ka faham naamumkin hai, lehaaza is se door raho" (understanding Quran & Sunnah is not possible so, stay away from it). Ashkhaas ki taqleed waajib hai, lehaaza be choo'n wa charaa'n (Without asking any question, without keeping anykind of doubt in your heart or mind) hamare peeche chalo, Qabre'n unchi karo, qubbe banaao, auliya se mannate'n maano, Khuda ki makhlooq ko waseela banaao, jo chaahe karo bakhshe jaaoge kyounke Shafeeul Maz-nabiyeen Muhammad ﷺ ki ummat ho. Yehi shariyat hai, yehi sunnat hai, kya ham ye sab sune'n aur khamosh baithe rahe'n? Kya ab bhi waqt nahi aaya ke Musleheen e ummat (helpers of this ummat) uthe'n aur ulmaae soo ke is cehre se naqaab ko ulat de'n taa-ke musalman apni aankhon se dekh le'n ke in badi badi pagdiyou'n ke neeche shaitaan ko sajda karne waale sar hain, aur in lambi lambi ghani daadhiyo'n ke out (behind the beard) mein kufr o riya ki siyaahi chupi hui hai.

Kya Musalman apne Aalimo'n" aur Rehnumao'n" ke Islam wo Islaah ka haal sunna chaahte hain? Accha ek mustaqil kitaab ka intezaar kare'n.

Yaha'n is muqtesar deebaca mein gunjaesh nahi, taaham ibrat ke saath ye waaqea note karle'n.

Unke ek mustanad Aalim ne jo Soofi aur shayad Peer bhi hain, tehreek e khilafat ke dauran tajweez pesh ki thi ke ulma o mashaaeq ka ek wafad murattab hokar Ajmer shareef jaae aur Khwaja Sahab ko ummat ki ek ek musibat sunakar faryaad kare. Sirf tajweez hi nahi balke suna hai ke amalan ye Maulvi Sahab apne ham mashrabo'n (companions) ke saath SShhd rhaal kar ke gae aur Mazaar par khoob roe peete, magar afsos! Wahan se koi jawab na mila aur be muraad laute chale aae. Kya yehi wo tauheed hai jiski buniyade'n Quran ne qaaem ki thee'n? Jiski hifazat ke ulama mudaai hain, aur jis ke itteba o mask par musalmaano ko naaz hai?

Agar Khwaja Sahab ummat Muhammad ﷺ ko is ke masaaeb se najaat dila sakte hain to Ram o Kishan ki khudai par Musalman kyoun mu'n batate hain? Is Ajmeri wafad ki tehreek Private" na thee, akhbaraat ke columo'n mein elaaniyan kee gai thee magar kisi aalim neb hi ye elaan karne waale ki zuban na pakdi ke ye shirk hai. Balke bohot se maulviyo'n ne to is ki tehreeran taaeed ki (Supported by writing) ke akhbaraat ke purane file gawah hain. Kya yehi wo hifazat deen hai jis ka bedaa uthae hue hain?

Aur aye kaash! Zalaalat o bidat ki himayat ulmake isi giroh mein mehdood hoti jisey Bidati" kaha jaata hai, aur is giroh mein muntaqil na hoti jo Islaah o Tajdeed ka muddaee hai. Main ye alam-naak waaqea intehaai ranj ke saath tareeq ke hawaale se musalmano ke gosh guzaar karta hoon ke abhi chand din ki baat hai ke is Jamaat ke ek

taalimee Markaz ke Sheikh e Aazam aur doosre Mashaaekh ne Taaziya daari" jaisi Sareeh Bidat" balke "shirk" ke khilaf fatwa dene se ye keh kar saaf inkaar kar diya ke maujooda halaat mein aisa fatwa Kilaaf e Maslehat hai.

Kya ye tareeqa shariyat ki hifaazat ka hai? Kya yehi niyabat ambiya hai, jiska farz hamare ulama is khush usloobi se anjaam de rahe hain? Kya ab bhi waqt nahi aaya ke musalman aankhein khole'n, apne mazhabi peshwao'n ki haqeeqat maloom kare'n aur deen ki hifaazat aur shirk o bidaat ke azaale ke liye khud aagey badhe'n? Islam na paapaaiyat (Pope – in Christianity), na roohani peshwaaiyat, waqt aagayaa hai ke ye khud-saakhta peshwaaiyat dhaadi (broken) jaae, taa-ke Allah ke bando'n ka talluq Allah ke deen se baraahe raast hojaae.

Kare Ghair Buth Ki Pooja To KaafirJo Theraae Beta Khuda ka To Kaafir
Jhuke Aag par Behr Sajda To Kaafir Kwakab Mein Maane Karishma To Kaafir

Magar Momino'n Par Kushaada hain Parastish Kare'n Shauq Se Jiski Chaahe'n
Wo Deen Jis Se Tauheed Phailee Jahaa'n Mein Hua Jalwa Gar Haq Zameen o Zamaa'n Mein Rahaa

Shirk Baaqi Na Waham o Gumaa'n Mein Wo Badla Gaya Aake Hindustaa'n Mein
Hamesha Se Islam Tha Ispe Nazaa'n Wo Daulat Bhi Kho Bhaithe Aakhir Musalma'n [4]

[4] Maulana Altaf Hussain Haali

Shirk Ki Mazammat

Allah (*wahadahu laa shareek*) ne Quran Majeed, Furqaan Hameed mein aur Nabi e Aakhiruz Zama'n, Fakhr-ur-Rusul, Danaae Sabal, Imam-e-aazam, Sayyadna Muhammad ﷺ ne apni ahadees mubaraka mein jis qadr shirk ki mazammat aur tauheed ka isbaat (Unitarianize) kiya hai itna kisi aur mas-ale par zor nahi diya. Hazrat AAdam ؑ se lekar hamare aakhri Nabi Muhammad ﷺ tak har Rasool o Nabi ne apni qaum ko yehi da'wat dee.

Quran kehta hai:

قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ.

Aye Meri Qaum! Allah Ki Ibaadat Karo, Iske Siwa Tumhara Koi Ma'bood Barhaq Nahi.[5]

Lekin unki qaumo'n ne unki da'wat qubool na ki aur shyateen wo tawagheet ki ibaadat ko shirk qaraar de kar mushrik ke liye abadi jahannami hone ka faisla saadir farmaya.

Quran mein Allah farmata hai:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ.

Albatta In Logon Ne Kufr Kiya Jinho'n Ne Kaha Maseeh Ibn Mariyam ؑ Hi Allah hai, Halaanke Maseeh ؑ Ne Farmaya: Aye Bani Israel, Allah ki Ibaadat karo Jo Mera Bhi Rabb Hai Aur Tumhara Bhi, Yaqeen Jaano Jo Shakhs Allah Ke Saath Shirk Karta Hai Allah Ne Uspar Jannat Haraam Kardi Hai, Iska Thikana Jahannam Aur Zaalion Ki Madad Karne Waala Koi Nahi.[6]

Ek aur muqam par Allah rabbe zul jalaal wal ikram ka qattai faisla padhe'n:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا.

Yaqeenan Allah Ta'ala Apne Saath Shirk Kiye Jaane Ko Nahi Bakhshta Aur Uske Siwa Jise Chaahe Bakhshde Aur Jo Allah Ke Saath Shirk Muqarrar Kare Usne Bohot Badaa Gunah Aur Bohtan Baandha.[7]

Ek aur jaga irshad farmaya:

وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

Aur Allah Ke Saath Shareek Karne Waala Bohot Doorki Gumraahi Mein Jaapada.[8]

Is kaaenaat mein insan kai qism ke gunah aur muzalim sar-anjam deta hai, Irshad e Baari Ta'ala hai:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

Aur Jab Luqman ؑ Ne Apne Bete Ko Naseehat Karte Hue Kaha: Aye Mere Bete! Allah Ke Saath Shirk Na Karna, Beshak Shirk Badaa Bhari Zulm Hai.[9]

Maloom hua ka Allah ke nazdeek shirk bohot badaa zulm hai.

Is liye Nabi e kaaenaat, Imamul Muwahideen, Sayyadna Muhammd ﷺ ne irshad farmaya:

أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ ثَلَاثاً قَالُوْا: بَلٰى يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْاِشْرَاكُ بِاللهِ وَعُقُوْقُ الْوَالِدَيْنِ.

Kya Main Tumhein Sabse Badaa Kabeera Gunah Na Batao'n? - Aap ﷺ ne ye jumla 3 baar dohraya
Sahaba رضی اللہ عنہم ne kaha Kyou'n Nahi Ya Rasool Allah ﷺ.

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[5] Surah Al A'raaf 80-85
[6] Surah Al-Maaeda 72-76
[7] Surah Nisa 48
[8] Surah Nisa: 116
[9] Surah Luqman: 13

Aap ﷺ ne farmaya: Allah Ke Saath Shareek Banaana Aur Waledain Ki Nafarmaani Karna.[10]

Pas waledain ke liye bhi laazim hai ke wo apni aulaad ko shirk jaise azeem gunah se bachne ki taaleem de'n aur unhe'n aqeeda e tauheed samjhae'n. Ek aur muqam par Allah ne farmaya:

Aur Jo Koi Allah Ke Saath Shirk Kare To Goya Wo Asmaan Se Girgaya, Ab Ya To Usey Parinde Uchakle Jaaenge Ya Hawa Isko Aisee Jagah Lejaakar Phenk Degi Jahan Is ke Ceethde Udhjaaenge.[11]

وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Mushrik Ke Tamaam Aamaal Barbaad:

Mushirk haalat e shirk mein job hi neki wo ibaadat ka kaam sar-anjam deta hai wo raegan wo bekar jaata hai, mushrikeen Makkah ne ek mauqe par apni ba'az ibadaat jaisa ke haajiyo'n ko paani pilana aur masjid haraam ko abaad karma waghaira ka zikr kiya to Allah Ta'ala ne farmaya:

Kya Tum Logon Ne Hajiyo'n Ko Paani Pilaane Aur Masjid Haraam Ki Mujawari Karne Ko Us Shakhs Ke Barabar Tehraya Hai, Jo Allah Par Aur Qayamat Par Imaan Laya Aur Allah Ki Raah Mein Jihad Kiya, Allah Ke Nazdeek Ye Dono Kaam Baraabar Nahi Aur Allah Ta'ala Zalim Qaum Ko Hidayat Nahi Deta.[12]

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِندَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Maloom hua ke mushrikeen ko unke amaal yaane hajiyo'n ko paani pilane aur baitullah ko aabaad karne ka koi ajar nahi milega, kyou'nke wo shirk se baaz aakar daaman e tauheed se waabista nahi hue aur unke amaal ki barbaadi ka zikar Allah Ta'ala ne is se peeche ayat # 17 (Surah Tauba) mein waazeh farmaya:

Yehi Log Hain, Unke Amaal Barbaad Hogae Aur Ye Log Aag Mein Hamesha Rahenge.[13]

أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

Mushrik Aur Ta'meer e Masjid:

Jo Aadmi Masjid Ta'meer Karega Allah Ta'ala Ise Jannat Mein Ek Makhsoos Ghar A'taa Karega[14] Balke Agar Konj ke Ghonsle Ke Baraabar Bhi Masjid Banaaega To Allah Ta'ala Jannat Mein Ghar Dega.[15]

Lekin mushrikeen Makkah ne a'am masjid nahi balke Masjid e Haraam ki ta'meer ki jahaan 1 Namaaz ka sawaab 100000 Namaaz ke sawaab ke baraabar hai, ta'meer ke waqt Abu Wahab Bin A'abid Bin Umraan (*mutawalli masjid*) ne kaha tha:

Is masjid ki ta'meer mein halaal o tayyib maal hi daakhil karo aur is mein zaaniya aurat ki kamaai, soodi raqm aur deegar kisi qism ke zulm ki haasil ki hui raqm sarf na karo.[16]

لَا تُدْ خِلُوْا فِيْهِ مِنْ كَسْبِكُمْ اِلَّا الطَّيِّبَ وَلَا تُدْخِلُوْا فِيْهِ مَهْرَ بَغِيٍّ وَّ لَا بَيْعَ رِبًا وَلَا مَظْلَمَةَ اَحَدٍ مِّنَ النَّاسِ.

Lekin unhe'n apne shirk ki bina par Masjid e Haraam jaisi ibadat gaah ki ta'meer ka koi faaeda na hua.

[10] Saheeh Bukhari, Kitabus Shadat
[11] Surah Hajj: 3
[12] Surah Tauba: 19
[13] Surah Tauba: 17
[14] Saheeh Bukhari - Kitabul Masaajid
[15] Ibne Majah – Kitabul Masaajid
[16] Fathul Baari – Kitabul Hajj

Mushrik Aur Hajj:

Isi tarha Hajj Bait-ullah adaa karne ke baare mein Nabi ﷺ ka irshaad hai:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

Jis aadmi ne allah ki raza joi ki qaatir hajj kiya, phir na jima'a kiya aur na fahash-goi ki to wo is din ki tarah paak o saaf hokar waapas palta jis din is ne apni maa ke batan se janam liya tha.[17]

Aur Sab Jaante hain ke mushrikeen e arab Baitullah ka tawaaf o hajj kiya karte the, fatah Makkah ke mauqe par Aap ﷺ ne elaan farmadiya ke is saal ke baad koi mushrik baitullah ka hajj nahi kar sakta.

Allah Ta'ala ne Quran mein farmaya:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا.

Aye Imaan Walo! Mushrik Paleed Hain, Is Saal Ke Baad Masjid e Haraam Ke Qareeb Na Aaen.[18]

Lekin, Abu Jahal, Otba, Sheeba Aur Abu Lahab waghaira ko Bait Ullah ke Hajja koi kaam na aae.

Mushrik Aur Roza:

Isi tarha A'shoora ke roze ki fazeelat mein hadees waarid hai ke pichle ek saal ke gunah moaaf hojate hain[19]

Jab ke Mushrikeen Makkah bhi ye roza rakhte the [20]

Lekin is ke bawajood mushrikeen ko unke rozon ne koi faaeda na diya.

Isi tarha unke haan, Qatna karna, Namaaz adaa karna, Zakaath dena, Sila rehmi karna, E'tekaaf baithna, Nikah o Talaaq, Maa, Bahen, aur Beti se Nikah ki hurmat, Qisas o Diyyat aur Chori o Zina ki sazaae'n.[21]

Mushrikeen ke ye tamaam amaal shirk ki bina par raaega'n wo bekar hogae, Shirk Allah *wahadahu laa shareek* bardasht nahi karta, Quran Hakeem mein Allah (*wahadahu laa shareek*) ne ek muqaam par apne 18 Jaleel o Qadr Ambiya o Rusul عليهم السلام ka zikar karke farmaya:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ.

Aur Agar Inhon ne Shirk Kiya Hota To In Ka Sab Kiya Karaaya Ghaarat Hojata.[22]

Ek Muqaam par Allah (*wahadahu laa shareek*) ne Imame Aa'zam, Nabi Aakhir uzzama, Sayyadna Muhammad ﷺ se farmaya:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ.

Aur Albatta Aap ﷺ Ki Taraf Aur Aap ﷺ Se Pehle Guzre Hue Tamaam Ambiya عليهم السلام Ki Taraf Ye Wahee Bheji Jaa Chuki Hai Ke Agar Tumne Shirk Kiya To Tumhara A'mal Zaaya Hojaaega Aur Tum Khasaare Mein Rahoge.[23]

Ambiya عليهم السلام ki zaat se shirk ka sudoor (hona) naamumkin hai, lekin Allah taála ne shirk ki qabaahat wo buraai samjhane ke liye irshad farmaya ke mere ma'asoom a'anil qataa Ambiya عليهم السلام bhi agar mere saath shirk karte to unke tamaam amaal bhi raaegaan wo zaáe hojate.

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[17] Saheeh Bukhari – Kitabul Hajj

[18] Surah Tauba 28

[19] Saheeh Muslim-Kitabus Siyam

[20] Saheeh Bukhari-Kitabus Siyam

[21] Hujjatullahil Baaligh by Shah Waliullah Mohaddis Dehalvi Rahimahullah

[22] Surah Al Aa'am:88

[23] Surah Zumar: 65

Shirk Kya Hai:

Allah Ta'ala ki zaat mein ya sifaat mein ya ibadaat mein kisiko shareek karna shirk hai aur uska karne wala mushrik hai.

Mushrikeen apne maaboodo'n yaane Ambiya wo Rusul عليهم السلام, Malaaika, Auliya, Jinn aur Butho'n waghaira ko Allah Ta'ala ki zaat wo sifaat aur ibadaat mein shareek samajhte the, jis ki bina par unhe'n mushrik qaraar diya gaya. Quran Hakeem ne inka ye aqeeda mukhtalif muqamaat par bayan kiya hai ke, Yahood o Nasaara Uzair wo Isa عليهما السلام ko Allah ka beta qaraar dete the. Apni mushkilaat wo hajaat mein unki ibaadat karte the aur unhe'n Allah ke alawa pukarte the aur apne maaboodo'n ke naam par nazre'n, niyaze'n aur chadaawe chadate the, chand ek misaale'n pesh e khidmat hain:

Mushrikeen Makkah Ki Nazre'n:

Mushrikeen Makkah ki nazro'n aur chadaawo'n ka zikar karte hue Allah Ta'ala ne farmaya:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

Allah Ta'ala ne na koi baheera muqarrar kiya na Saaeba Aur Na Waseela Aur Na Haam Magar Ye Kaafir Allah Par Jhoothi Tohmat Lagaate Hain Aur Inme Se Aksar Be a'qal Hain.[24]

Is ayaat mein Allah Ta'ala Ne Mushrikeen ki Niyaazo'n Aur Jaanwaro'n ke chadaawo'n ka zikar kiya hai.

Baheera:

Aisee Ountni ko Kehte the jo 5 dafa bacche jan chuki ho aur aakhri baar is ke haan Nar baccha paeda hua ho, Mushrikeen iska kaan cheer kar ise apne ma'abudo'n ki nazar kar dete the phir na koi is par sawaar hota aur na iska doodh peeta tha aur na iska oun utara jata.

Saaeba:

Is Ount ya Ountni ko kehte the jokisi mannat ke poora hojane ke baad ya kisi musibat wo mushkil se najaat paajaane ke baad shukrane ke liye apne maaboodo'n ke naam par chod dete nez jis Ountni ne 10 martaba bacche diye hon, aur har baar Maadah hi janam deti ho ise bhi azaad chod diya karte the.

Waseela:

Wo Ountni jis se pehli martaba maadah padaa hojati aur uske baad phir dobaraah bhi maadah hi paeda hoti (Yaane 1 Maadah ke baad doosri Maadah milgai, unke darmiyan kisi nar ne tafreeq na hoi) ise bhi azaad chod dete.

Haam:

Wo Nar ount jiski nasl se kai bacche paeda hochuke hote the aur nasl kafi badh jaati to ise bhi ar bradari ke liye istemaal nahi karte the, balke apne ma'aboodaan ke liye azaad chod dete the. [25]

Is se maaloom hua ke mushrikeen jaanwaro'n ke nazraane aur chadaawe chadate the, balk khetiyo'n se bhi ghair Allah ka hissa nikalte the.

Irshad e Baari Ta'ala hai:

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[24] Surah Al-Maaeda: 102

[25] Saheeh Bukhari – Kitabbut Tafseer

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا.

Hissa Allah Ka Muqarrar Kiya Aur Bazaám Khud Kehte Hain, Ye To Allah Ka Hai Aur Ye Hamare Shariko'n Ka.[26]

Is ayat se maloom hua ke mushrikeen Allah ki paeda kirda khetiyon aur maweshiyo'n se kuch hissa Allah ke liye muqarrar karte aur kuch apne ma'abudo'n aur mushkil kushao'n ke liye. Allah ke hise ko mehman nawazi, Gurba wo Masaakeen waghaira par kharch karte aur ma'abudaan baatila ke hisso'n ko wahaa'n ke mujawareen aur unki zaruriyaat par kharch karte phir agar butho'nke muqarrar hissa mein tawaqqo ke mutabiq paedawar na hoti to Allah ke hisse mein se nikar kar isme shaamil karlete aur Agar maamla is ke bar-aks hota to apne ma'abudo'n ke hisse mein kuch na nikalte aur kehte Allah to ghani hai.

Yehi maamla daur e haazir mein kalmago logon ka hai. Din raat sadaae'n sunai deti hain Nazar Allah", Niyaz Hussain", Soofiya ke mazaaro'n, aur aastano'n par, bakro'n ,aur chtro'n ke nazrane aur chadaawe chadaae jaate hain, jaanwaro'n ke doodh-dohkar laae jaate hain balke jis bartan mein doodh-dohkar late hain wo bhi waheen rakhdete hain, waapas lekar nahi jaate taa-ke kaheen buzurg naraaz na hojae. Is ki misaal mandi Bahauddin mein Head Rasool ke qareeb Noor Shah ke darbar ki maujood hai, lekin Allah (*Wahdahu Laa Shareek*) ko ye baat pasand nahi ke iski paeda karda makhlooq mein se kisi ko bhi ghair Allah ke naam par nazr maana jae aur agar koi shakhs ek zarra barabar bhi ghair Allah ke naam ki nazar maanta hai, wo jahannami qaraar pata hai.

Sahaabhi e Rasool Salman Farsi (ﷺ) se riwayat hai:

دَخَلَ رَجُلٌ الْجَنَّةَ فِيْ ذُبَابٍ وَ دَخَلَ آخَرُ النَّارَ فِيْ ذُبَابٍ قَالُوْا وَ كَيْفَ ذَاكَ؟ قَالَ: مَرَّ رَجُلَانِ مِمَّنْ كَانَ قَبْلَكُمْ عَلَىْ نَاسٍ مَّعَهُمْ صَنَمٌ لَا يَمُرُّ بِهِمْ اَحَدٌ اِلَّا قَرَّبَ لِصَنَمِهِمْ فَقَالُوْا لِاَحَدِهِمْ قَرِّبْ شَيْئًا قَالَ مَا مَعِيَ شَيْءٌ قَالُوْا قَرِّبْ وَلَوء ذُبَابًا فَقَرَّبَ ذُبَابًا وَمَضىٰ فَدَخَلَ النَّارَ وَقَالُوْا لِلْآخَرِ قَرِّبْ شَيْئًا قَالَ مَا كُنْتُ لِأُقَرِّبَ لِاَحَدٍ دُوْنَ اللهِ فَقَتَلُوْهُ فَدَخَلَ الْجَنَّةَ.

Ek aadmi makkhi ki wajah se jaant mein dakhil hogaya aur ek dusra aadmi makkhi ki wajah se jahannam mein daakhil hogaya, logo'n ne kaha ye kaise? Farmaya: tum mein se pehle logo'n mein se do aadmi aise logo'n par guzre jinke paas ek buth tha, wahan chadhaawe chadaae baghair koi nahi guzarta tha, inho'n ne in mese ek ko kaha kuch nazar chadaae. is ne kaha mere paas kuch nahi hia, inho'n ne kaha chadaawa chadaao agarche ek makkhi hi ho. usne ek makkhi chadaadi aur guzar gaya to jahannam mein dakhil hogaya. logo'n ne doosre se kaha koi cheez chadaawa chadaao is ne kaha main allah ke siwa kisi ke liye koi nazana nahi chadha sakta, inhon ne isko qatl kar diya, wo jannat mein daakhil hogaya.[27]

Yehi waaqiya Taareeq Bin Shaab Al-Bijli (ﷺ) se marwi hai [28]

Is hadees se maloom hua ke makkhi jaise haqeer cheez bhi ghair Allah ke naam par nazar chadaana shirk hai jiski wajah se aadmi jahannami hojaata hai, kounke in ashya ka Qhaliq Allah Ta'ala hai. Lehaza Haq bhi isi ka hai ke uske naam par jaanwar zibah kiye jaae'n aur isi ke naam ki nazar o niyaz di jaae. Mushrikeen Makkah Allah ki paeda karda ashya ko ﷺ ki be'sat se pehle hi inka inteqal hogaya tha. Wo Deen ibrahimi par the, buth parast na the. Unho'n ne A'amer bin Rabi'a se kehdiya tha ke Ismaeel ﷺ ki aulad se ek Rasool paeda hoga, main iska muntazir hoon aur gawahi deta hoon, ke wo saccha rasool hai.Agar tum us waqt tak zinda raho to meri taraf se ise salaam kehna.

[26] Surah Al Anaam: 136

[27] Hulaiyatul Auliya Laa Bi Naeem Al Sabhaani

[28] Kitab uz Zuhod By Imam Ahmad Bin Hambal

Unke muta'alliq Saheeh Bukhari, kitab fazael Sahaba, baab hadees Zaid Bin Umru Bin nafeel mein Aata hai ke wo quraish ke zabeeho'n par nukta cheeni karte the aur kehte the:

اَلشَّأْةُ خَلَقَهَا اللهُ وَ أَنْزَلَ لَهَا مِنَ السَّمَآءِ الْمَاءَ وَاَنْبَتَ لَهَا مِنَ الْاَرْضِ ثُمَّ تَذْبَحُوْنَهَا عَلٰى غَيْرِاسْمِ اللهِ.

Bakri ko Allah Ta'ala ne paeda kiya hai aur uske liye Asaan se paani utaara aur zameen se ghaas ugaai phir tum log is ko ghair Allah ke naam par zibah karte ho.

Ye wo baat wo Allah ki a'azmat ka lehaaz rakhte hue kehte aur quraish ke amal ko bura jaante the. Is hadees se bhi waazeh hua ke deen Ibraahime main musalmano'ko ye sabaq diya gaya hai ke jaanwaro'n ko paeda karne wala aur unki khuraak ka bandobast karne wala Allah Ta'ala hai. Lehaaza jo inka Khaaliq hai isi ke naam par unhe'n zibah karna chaahiye aur isi ke naap ki nazr o niyaz deeni chaahiye kyou'nke nazre'n maan-na ibaadat hai jaisa ke fiqa Hanfi ki motabar kitab *Raddul Muhtaar A'ala Al Dur al Mukhtaar* mein nazar Ghair Allah ke baatil wo Haraam hone ki wajuhat mein likha hai:

اِنَّهُ نَذَرٌ لِمَخْلُوْقٍ وَالنَّذَرُ لِلْمَخْلُوْقِ لَا يَجُوْزُ لِاَنَّهُ عِبَادَةٌ وَالْعِبَادَةُ لَا تَكُوْنُ لِمَخْلُوْقٍ.

Is liye ke ye makhlooq ke liye nazar hai aur makhlooq ke liye nazar man-na jaaez nahi, is liye ke ye ibadat hai aur ibaadat makhlooq ke liye nahi hoti. [29]

Irshad Bari Ta'ala hai:

وَلْيُوفُوا نُذُورَهُمْ

Aur Apni Nazre'n (Jo Allah Ke Liye Mani Hui hain) Puri Karo.[30]

Tamaam Jaanwar Allah ke liye zibah kare'n, Allah ne farmaya:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Aap ﷺ Keh Dein Yaqeenan Meri Namaaz Aur Meri Qurbaani Aur Mera Jeena Aur Marna sab Allah (Rabbul A'alameen) Ke Liye.[31]

Ghair ullah ka taqarrub haasil karne ke liye unki nazar man-ne ke mutalliq Raddul Muhtaar mein likha hai ke you'n kahe:

يَا سَيِّدِىْ فُلَانٌ اِنْ رُدَّ غَائِبِيْ أَوْ عُوْفِىَ مَرِيْضِىْ اَوْ قُضِيَتْ حَاجَتِىْ فَلَكَ مِنَ الْذَّهَبِ أَوِ الْفِضَّةِ أَوْ مِنَ الطَّعَامِ أَوِ الشَّمْعِ اَوِ الذَّيْتِ كَذَا.

Aye Mere Falaa'n Aaqa o Sardar! Agar Mera Gaaeb Wapas Kar diya Gay Ya Mere Mareez Ko Shifa Mil Gai Ya Meri Haajat Puri Hogi To Main Tere Liye Sona Ya Chandi Ya Ghalla Ya Shama Ya Tel Mese Is Tarha Nazar Karunga.[32]

Yaane mazaron aur aastaano par jaakar ya A'ali Hajweri Data! Ya Sirri Sakhti! Ya Bakhtiyar Kaaki! Ya Nizamuddin Khwaja! Ya Moinuddin Chisti! Ya Bahawal Haq! Agar mujhe aulaad ki ne'mat mil gai ya meri bigdi ban gai, karobar chal pada, bhains doodh nene lag gai to main tere aastaane par chiragh jalaaounga ya diye mein tel (T: Oil) daalunga ya bakra zibah karunga ya ghilaaf chadhaunga waghaira waghaira umoor bil ittefaq Haraam o Baatil Aur Ghair Allah ki Ibaadat hain, is liye in umoor se ijtinaab zaroori hai.

Allama Ibne Nujaim Hanafi (al ma'aroof) Abu Hanifa as-saani ؒ raqam taraaz hain:

[29] Raddul Mohtaar A'ala Al Dur al Mukhtaar, Aakhir Kitabus Saum

[30] Al Hajj 29-39

[31] Surah Al Anaam: 162

[32] Raddul Mohtaar 2/128 & Fatawa Aalamgiri 1/216

وَ اَمَّا الْنَّذَرُ يَنْذُرُهُ اَكْثَرُ الْعَوَامِ عَلىٰ مَا هُوَ مُشَاهَدٌ كَانَ يَكُوْنُ لِلْاِنْسانِ غَائِبٌ اَوْ مَرِيْضٌ أَوْ لَهُ حَاجَةٌ ضُرُوْرِيَّةٌ فَيأُتِيْ بَعْضَ الصُّلَحَآءِ فَيَجْعَلُ سِتْرَهُ عَلىٰ رَأْسِهِ فَيَقُوْلُ يَا سَيِّدِيْ فُلَانٌ اِنْ رُدَّ غَائِبِيْ اَوْ عُوْفِيَ مَرِيْضِيْ اَوْ قُضِيَتْ حَاجَتِيْ فَلَكَ مِنَ الذَّهَبِ كَذَا أَوْ مِنَ الْفِضَّةِ كَذَا أَوْ مِنَ الطَّعَامِ كَذَا أَوْ مِنَ الْمَآءِ كَذَا أَوْ مِنَ الشَّمْعِ كَذَا أَوْ مِنَ الذَّيْتِ كَذَا فَهٰذَا النَّذَرُ بَاطِلٌ بِالْاِجْمَاعِ لِوَجْهٍ مَنْهَا اَنَّهُ نَذَرُ مَخلُوْقٍ وَالنَّذَرُ لِلْمَخْلُوْقِ لَايَجُوْزُ لِاَنَّهُ عِبَادَةٌ وَالْعِبَادَةُ لَا تَكُوْنُ لِلْمَخْلُوْقِ وَمِنْهَا اَنَّ الْمَنْذُوْرَ لَهُ مَيِّتٌ وَالْمَيِّتُ لَا يَمْلِكُ وَ مِنْهَا اِنْ ظَنَّ اَنَّ الْمَيِّتُ يَتَصَرَّفُ فِيْ الْاُمُوْرِ دُوْنَ اللهِ تَعَالىٰ وَاعْتِقَادُهُ ذَالِكَ كُفْرٌ.

Aksar awaam jo nazar maanti hai aur mushaaheda mein hai wo kisi ghayab insan ke liye hoti hai ya mareez ke liye, ya is ke liye koi zaroori haajat hoti hai to ba'az nek logon ki qabaron par aakar iska ghilaaf apne sar par rakh kar kehta hai, aye mere fallan aaqa! Agar mera gaaeb wapas kar diya gay yam era mareez shifa yaab hogaya, ya meri haat puri kardi gai to tere liye itna sona ya ini chaandi ya itna gala ya itna paani ya itni shama ya itna tel (T: Oil) nazar doonga. Ye nazar bil-ijma baatil hai.

Iski kai wajoohat hain:

Ek wajah ye hai ke ye makhlooq ki nazar hai aur makhlooq ke liye nazar maan-na jaaez nahi is liye ke ye ibaadat hai aur ibaadat makhlooq ke liye nahi hoti.

1. Jis ke liye nazar maani hai wo mayyat hai aur mayyat kisi cheez ka ikhteyar nahi rakhti.
2. Agar nazar man-ne waale ne ye yaqeen kiya ke mayyad Allah ke siwa mutsaraful umoor (can change the things happening) hai to iska ye aqeeda rakhna kufr hai. [33]

Allama Ibne Najeem ki tauzeeh se maloom hua ke auliya ke mazaraat par nazar man-na unki ibaadat hai aur ghair Allah ki ibaadat baatil hai aur ye auliya mayyat hain, kisi cheez ke maalik o mukhtaar nahi, unhe'n mutsarif-ul-umoor samajhna kufriya aqeeda hai.

Mujaawari:

Mushrikeen apne ma'abudon ki mujawari bhi karte the, Irshad e Baari taála hai:

وَجَاوَزْنَا بِبَنِىٓ إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا يَا مُوسَى اجْعَل لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ.

Aur Hamne Bani Israel Ko Dariya Se Paar Utaardiya, Pak In Logon Ka Ek Muqam Par Guzar Hua Jo Apne Butho'n Par Etekaf Baithe Hue The, Kehne Lage Aye Musa ﷺ! Hamare Liye Bhi Ek Ma'abood Aisa Hi Muqarrar Karde'n Jaisa Unke Ye Ma'abood hain, Aap ﷺ Ne Farmaya Ke Waaqai Tum Logo'n Mein Badi Jahaalat Hai.[34]

Doosre Muqaam par farmaya:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِىٓ أَنتُمْ لَهَا عَاكِفُونَ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِى ضَلَالٍ مُّبِينٍ.

Jab Ibrahim ﷺ Ne Apne Baap Aur Qaum Se Kaha Ke Ye Moortiyan Jinke Tum Mujawar Bane Baithe Ho Kya Hain? Sab ne Jawab Diya Hamne Apne Baap Daada Ko Inhee'n Ki Ibaadat Karte Hue Paaya. Aap ﷺ Ne Farmaya, Phir To Tum Aur Tumhare Baap-daada Yaqinan Khuli Gumrahi Mein Mubtala Rahe.[35]

Maujooda daur mein bhi bade bade aastaano aur mazaron par log mujawar banker baithe hain aur waheen etekaaf karte hain balke aksar muqamaat par mujawareen be namaaz, Ya A'ali Mushkil Kusha! Ke na'are lagaane waale, bhang aur charas ke dildaada (Addict) hain aur ziyada tar nashe mein mast duniya o aakhirat se be khabar dikhai dete hain.

[33] Al Behrur Raaeq 2/298
[34] Al A'araaf-138
[35] Surah Al Ambiya: 52

Sajda Rezi:

Mushrikeen apne maaboodo'n ko sajda rez bhi hote the, is liye Allah Tabaarak o Ta'ala ne irshaad farmay:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ.

Aur Din Raat Sooraj Chaand Bhi Uski Nashaaniyo'n Mein Se Hain, tum Sooraj Aur Chaand Ko Sajda Na Karo Balke Sajda Usi Ke Liye Karo Jisne Unhe'n Paeda Kiya Hai, Agar Tumne Usi Ki Ibaadat Karna hai.[36]

Maaloom hua ke Allah Ta'ala ke siwa kisi ko sajda karna haraam hai aur ghair ullah ki ibaadat hai, hamare awaamun-naas bhi aastaano aur mazaaron par jaakar sajda rez hote hain, in ko bosa dete aur choomte hain, iski misaale'n aáli hajweri waghaira ke darbar par dekhi jaasakti hain.

Ek Shaaáer ne apni kitab Diwan Muhammadi" page 136 mein likha hai:

Khule Jalwe hain Is Dar Par Faqat Allahu Akbar Ke
Hamee'n Sajde Rawa Hain Khwaja Ajmer Ke Dar Ke

Baba Fareed Al-Maároof Ganj e Shakar Ke Darbar Ka Aankhon Dekha Haal:

Mudeer Majalla Ad Da'awa (Monthly Islamic Magzine) Mohtaram Ameer Hamza Saahab bayan karte hue farmate hain ke is qabr par jo chaadar daali gai thi ispar ye she'r likha hua tha:

Tere Dar Par Sajda Rezi Yehi Meri Bandagi Hai
Ke Zara Lipat Kar Ro Loon Tere Sang Aastaan pe

Baba Fareed ke mazaar ke darwaze par ye sher likha hua hai.

Hamne Ye Bandagi Ka Tareeqa Bana Liya
Apne Baba Ko Yaad Kiya Sar Jhuka Liya

In ash-aar se maloom hot ahi ke in logon ko is baat ka ilm hai ke sajda ibaadat hai aur ye ibaadat o bandagi samajhkar Baba Fareed ke mazaar par sajda rez hain, lehaaza ab kisi taaweel ki gunjaesh nahi. Isse badaa kufr o shirk aur kiya hosakta hai ke aadmi Ghairullah ki bandagi ka khud iqraar kare aur phir iske mutabiq ghairullah ke liye sajda bhi kare. Buzurgo'n ke liye sajda yahood o nasaara ki aadat mein shamil tha jisey Aaimma e Islam ﷺ ne shirk ke saath mausoom kiya hai.

Shah Waliullah Mohaddis Dehalwi ﷬ farmate hain: Yahood o Nasaara Ki Aadaat Mein Likha hai Ke Wo Sajda Bhi Apne Buzurgon Ke Liye Karte Hain, Pas Haq Ta'ala Ne Unke Af-aal Ko Shirk Ke Saath Mausoom Farmaya. [37]

Nez ek aur muqaam par likhte hain:

اِنَّهُمْ كَانُوْ يَسْجُدُوْنَ لِلْاَصْنَامِ وَالنُّجُوْمِ فَجَاءَ النَّهْىُ عِنِ السَّجْدَةِ لِغَيْرِ اللهِ.

Yaane kuffar butho'n aur sitaro'n ko sajda karte the to Haq Ta'ala ne mutlaq ghair ullah ke sajda se mana'a kar diya.[38]

Nez Shah Abdul Azeez Mohaddis Dahelvi ﷬ apni Tafseer Fathul Hzeez mein farmate hain: Aisee ta'azeem jo-ke Allah Rabbul Izzat ke shayaane shaan hai jaise umoom Ilm o Qudrat ka saabit karna aur ghaib daani aur mushkil

[36] Surah Haa Meem Sajda: 37
[37] Al Balaaghul Mubeen
[38] Hujatullahil Baaligha Page 74

kushaai ya ghair ullah ke liye zibah karna ya ghair ullah ke liye sajda waghaira umoor paae jaae'n bila shuba ye kufr hai aur aise umoor wala murtad hai. [39]

Maulana Azeezuddin Muradabadi ﷫ farmate hain ke: Nusus e Sareeha Qataiya se Sajda Lighairillah Mutlaqan kufr o shirk saabit hai. [40]

Hafiz Salahuddin Yusuf (Hafizahullah) raqamtaraz hain: Dast basta ta'azeemi Qiyaam, Qauma o Sajda aur Tawaaf, ye sab ibaadate'n wo hain jo sirf Allah ke liye (aur Tawaaf is ke ghar Baitullah ke liye) Maqsoos hain, agar yehi af-aal Allah ke siwa kisi aur ke liye bhi kiye jaae'nge to ye Shirk fil-ibaadat hoga. [41]

Isi tarha fiqa hanafi ki kitab Hidaya" aur Kifaaya" ke hawaale se raqam-taraaz hain:

اَمَّا فِیْ شَرِیْعَتِنَا فَلَا یَجُوْزُ لِاَحِدٍ اَنْ یَّسْجُدَ لِاَحَدٍ بِوَجْهٍ مِنَ الْوُجُوْهِ وَمَنْ فَعَلَ ذٰلِكَ فَقَدْ كَفَرَ.

Hamaari shariyat islamiya mein ye qatan jaaez nahi ke koi kisi ko (Allah ke siwa) kisi tarha ka bhi sajda kare aur jo aisa karega wo kaafir hai.[42]

Ahmad Raza Khan Barailwi Raqam Taraaz Hain:

وَقَالَ شَمْسُ الْاَئِمَّةِ السَّرْخَسِیُّ اِنْ كَانَ لِغَیْرِ اللّٰهِ تَعَالٰی عَلٰی وَجْهِ التَّعْظِیْمِ كُفْرٌ قَالَ الْقَهَسْتَانِیُّ وَفِیْ الظَّهِیْرِیَّةِ یَكْفُرُ بِالسَّجْدَةِ مُطْلَقًا.

Imam Shamsul Aaimma Sarkhasi ne kaha agar sajda ghairullah ke liye ta'azeem ki khatir hua to kufr hai, Imam Qehsataani ne kaha Fataawa Zaheeriya mein hai ke Sajda (Ghairullah ke saath) mutlaq taur par kaafi ho jaaega.[43]

Mundarja baala tauzeehaat se maaloom hua ke ghairullah ke liye sajda ibaadat o ta'azeem kufr hai aur tamaam ulma is par muttafiq hain.

Ghairullah Ko Maa Fauqul Asbaab Quwwaton Ka Maalik Samajhkar Pukaarna:

Mushrikeen apne ma'aboodon mein maa-fauq al asbaab ikhteyaraat tasleem karke unhe'n pukarte the aur mushkilaat o masaaeb mein najaat dene wala samajhte the, haalaanke dua o pukaar Allah ki ibaadat hai.

Irshaad e Baari Ta'ala hai:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Aur Tumhare Rabb Ka Farman Hai Ke Mujhe Pukaro, Main Tumhari Pukaro'n Ko Qubool Karta Hoon, Yaqeen Jaano Jo Meri Ibaadat Se Takabbul Karte hain, Wo Anqareeb Jahannam Mein Zaleel o Qhuwaar Hokar Daakhil Honge.[44]

Is aayat e kareema mein dua ko ibaadat qaraar diya hai, jaisa ke (Ibaadati) ke lafz se waazeh hai, nez

Nabi Kareem ﷺ ne farmaya:

اَلدُّعَاءُ هُوَ الْعِبَادَةُ.

Dua Ibaadat hai.[45]

Phir Aap ﷺ ne yehi aayat tilaawat ki. Naeemuddin Muradabadi Barailwi raqamtaraz hain:

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[39] Fathul Azeez – Page 616
[40] Akmalul Bayan Fi Taaed Taqwiyatul Imaan, page 205
[41] Qabar Parasti – 131
[42] Qabar Parasti – 76 &132
[43] Hurmat Sajda Ta'azeemi – 21
[44] Surah Ghaafir: 60
[45] Jaame Tirmizi - Kitabut Tafseer, Ibne Majah – Kitabud Dua, Abu Daood – Kitabus Salaat, also in Ibne Hibban & Haakim

Is aayat ki tafseer mein ek qaul ye bhi hai ke dua se murad ibaadat hai aur Quran e Kareem mein dua ba-maane ibaadat bohot jagah waarid hai. Hadees Shareef mein hain:

اَلدُّعَاءُ هُوَ الْعِبَادَةُ.

Ad-dua o Huwal Ibaadah [46]

Maaloom hua ke dua ibaadat hai, is liye ghairullah se dua karna unki ibaadat hai, aur ye shirk hai, in ibaraat se waazeh hota hai ke ahle ilm ke ma-bain ghairullah se dua maangna unki ibaadat karna hai, jo-ke haraam aur shirk hai. Isi liye Allah Ta'ala ne farmaya:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

Aur Ye Ke Masjide'n Allah Hi Ke Liye Hain, To Allah Ke Sath Kisi Ko Na Pukaaro.[47]

Doosre muqaam par farmaya:

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا.

Keh Deejiey Main To Sirf Apne Rabb Ko Pukarta Hoon Aur Uske Saath Kisi Ko Shareek Nahi Karta Aap Kehde'n Main Tumhare Liye Nuqsan o Nafa'a Ka Ikhteyar Nahi Rakhta.[48]

In aayaat se maaloom hua ke Masaajid Allah ki ibaadat ke liye banaigai hain, is mein sirf isi ko pukaara jaae, agar is ke saath kisi aur ko pukara gaya to ye shirk hai. Lekin itni waazeh aayaat ke bawajood musalmano ki masaajid mein shirkiya kalimaat aaweza'n hain. Allah Ta'ala ke saath Yaa Rasool Allah! Ya Hassan! Ya Hussain! Ya A'ali! Ya Gaus e Aazam! Waghaira. Jaise Alfaz ke saath nida ki jaati hai halaanke ye umoor shirk se ta'alluq rakhte hain aur kisi bhi siqa a'alim ke nazdeek jaaez nahi jaisa ke saabhiqa ibaraat se waazeh hai.

Mushrikeen Makkah jo kaam ibaadat ke naam se bajalaate hain, yaane ghairullah ko maafauq al asbaab qudrato'n ka maalik samajh kar unhe'n mushkilaat o masaaeb aur dukh dard mein pukarna, unke naap ki nazre'n man-na unke taqreeb ke liye jaanwar zibah karna, unse aulade'n talab karna, muqbaro'n, aastaano'n, par etekaaf baithna, unki mujaawari karna waghaira ko Allah Ta'ala ne shirk se ta'abeer kiya hai aur hamare kalmago musalman bhi aise umoor ka irtekab karte hain jin se ijtenab intehai zaroori hai aur ahle ilm hazraat ka farz hai ke wo awaam ko aise umoor se mana'a kare'n.

Aajkal a'am baso'n, gadiyo'n aur riksho'n waghaira par likha huta hai: Noorani Noorr…. Har balaa Door.

Yehi a'aqeeda isaai hazrat bhi rakhte hain. Ek Din main ne bazat e khud ek riksha ke peeche likha dekha:

Yasoo Noor Har Balaa Door

Da Museebata'n Sundaa Zaroor

Is riksha ke number LXC 5070 tha, yaane isaai (Christian) bhi yehi aqeeda rakhta hai ke Isu Maseeh ﷺ noor hain, unke naam se har balaa o musibat door hoti hai. Wo hamari mushkilaat o masaaeb door karte hain aur dukh dard mein hamari pukar sunte hain halaanke dukh dard mein dua'en sunne aur qubool karne walaa Allah Wahda Lashareek hain. Irshaad Baari Ta'ala hai:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.

Aur Jab Mere Bande Mere Baare Mein Aap ﷺ Se Sawal Kare'n to Aap ﷺ Keh Dein Main Bohot hi Qareeb Hu'n, Har Pukarne Waale Ki Pukaar Ko Jab Kabhi Wo Mujhe Pukare Qubool Karta Hoon, Is Liye Logo'n Ko Chahiyey

[46] Khazaenul Irfaan Aa'ala Kanzul Imaan, Page 681, Refrance No. 28, Printed by Master Company, Urdu Bazar Lahore

[47] Surah Al Jin:18

[48] Surah: Al Jin 20-21

Ke Wo Meri Baat Maan Le'n Aur Mujh Par Imaan Rakhein
Take Wo Hidaayat Paae'n.[49]

Lekin kalma padhne walo'n ne islami a'aqaed tarak karke ghairullah par yaqeen karliya aur har mushkil o balaa taalne wala apna murshid aur peer faqeer qaraar deliya aur yaehi a'aqeeda isaai Hazrat Isa ﷺ ke baare mein rakhte hain.

Lehaza ham ne apne bhaiyo'n ki islaah ki gharz se is kitab mein ye baat waazeh ki hai ke aqeedah tauheed par najaat ka daromadar hain, is baat ki da'awat tamaam Ambiya o Rusul ﷺ ne di aur tawagheet o shayateen ki ibaadat jis tarha shirk hai isi tarha Ambiya o Rusul ﷺ, Malaaeka, Jinn o Ins, Shajar o Hajar waghaira ki ibaadat bhi shirk hai. Mushrikeen Makkah jo Allah Ta'ala ko Qhaliq, Maalik, Razzaq, Naafe o zaar kashti paar lagaane wala waghaira samajhte the, unhe'n Allah Ta'ala ne mushrik isi liye qaraar diya ke wo Allah Ta'ala ke siwa Ambiya o Auliya, Malaaeka, Jinno aur Butho'n Ko Maa-fauq al asbaab quwatto'n ka maalik o mukhtaar samajhte the aur unhe'n mushkilaat o hajaat aur masaaeb o aalaam mein pukarte the.

Unke is aqeede ki tardeed Allah Wahdahu Laashareek ne Quran Hakeem mein be shumar muqamaat par ki hai. Jin mese chand ek ayaat quraani hamne is kitab mein darj kardi hain.

Agar aaj bhi koi shakhs kalma shahaadat padh kar Allah ke alaawa kisi ko maa-fauq al asbaab quwatto'n ka maalik o mukhtaar samajhe aur unhe'n mushkilaat o masaaeb aur haajaat o zaruriyat mein pukare aur faut shudgan bargazeeda hastiyo'n ko Ghaus e Aazam, Ganj Bakhsh, Daata, Faiz Aalam, Faryad ras Gardaane, in ke naam nazar o niyaz aur bakre chatre chadaae aur unhe'n murade'n puri karne wala aur bagdi banane wala khayal kare aur halaal o haraam ka ikhteyar ghairullah mein tasleem kare to wo mushrikeen ki ataa-at karke mushrik ho jaata hai aur uski ibaadat namaz, roza, hajj, zakat aur jihad waghaira baatil o bekar aur raaega'n jaati hain.

Unhe'n is aqeede se tauba karke qaalis tauheed ko samajh kar is par amal karna chaahiye kyou'nke aqeeda e tauheed mein agar ikhlaas nahi hoga to qayamat waale din najaat nahi hogi aur nahi Rasool Akram ﷺ ki shafaat ka haqdar hoga. Aqaaed saheeha aur amaal e saleha ke baghair koi chutkara nahi hoga, Nabi Mukarram ﷺ ne apni pyari beti Sayyada Faatimatuz Zahra ﵂ waghaira ko farmadiya tha ke:

لَا أُغْنِيْ عَنْكِ مِنَ اللهِ شَيْئًا.

Main Tumhein Allah Se Kuch Kaam Nahi Aaounga.[50]

Lehaza sab Musalman Bhaiyo'n ko apne aqeede ki islaah rakhni chaahiye aur amaal saaleha karte rehna chaahiye.

Abul Hasan Mubasshir Ahmad Rabbani

2-6-1996 (Friday)

[49] Surah Al Baqara: 186

[50] Bukhari, Kitabut Tafseer

Dawat e Tauheed

Aqeeda tauheed Islam ki asal buniyad hai, Allah tabark o Ta’ala ne jitney bhi ambiya o rusul عليهم السلام mabous farmae sab ki buniyadi dawat tauheed hi thee. Irshad Baari Ta’ala hai:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ.

Aur Aap ﷺ se pehle jo rasool bhi hamne bheje unki taraf yehi wahee nazil farmai ke mere siwa koi ibaadat ke layaq nahi pas tum sab meri hi ibaadat karo.[51]

Ek Doosre Muqam par farma:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ.

Ham ne har ummat mein ek rasool bhej diya aur uske zariye se sab ko khabardar kar diya ke Allah ki ibaadat karo aur taghoot (ki ibaadat) se bacho.[52]

Ek Aur Muqaam par farmaya:

فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا.

Jo koi taghoot ka inkaar karke Allah par imaan le aaya is ne ek aisa mazboot sahara thaamliya jo kabhi tootne wala nahi.[53]

In ayaat bayyanat mein Allah wahdahu laashareek ne ye baat waazeh kardi hai ke usne tamaam ambiya o Rasool عليهم السلام ko tauheed ki dawat aur taghoot se inkaar ke liye mab-oos kiya.

Tauheed ka mafhoom ye hai ke Allah Ta’ala ek hai, is ka koi shareek nahi, wohi tamaam kaenat ka maalik o mukhtaar hai, aalimul ghaib wash Shaada, har shae ka Khaaliq, raaziq, ghous ul aazam, faryad ras, ganj bakhsh, faiz aalam, banda parwar, nazar o niyaz, mannat manoti aur soz o pukar ke layaq, haajat rawa, mushkil kusha, bigdi banana wala, maalikul mulk, shahensha, qanoon saaz, farmarawa, zindagi o maut ka maalik nafa o nuqsan ka maalik, be niyaz aur mudabbir ul umoor hai. Jab har shae ka Khaaliq o <aalik wo hai to ibaadat ke layaq bhi wo akela hai. Allah Ta’ala hiki ibaadat ki jaae, iske alawa kisi ki ibaadat na ki jaae. Tawagheet o shayateen ki ibaadat se inkaar kiya jaae.

Taghoot Ki Taareef:

Imam ibne Qayyim رحمه الله ne taghoot ki jaame o ma’ane taareef zikar ki hai:

مُطَاعٍ فَطَاغُوْتُ كُلِّ قَوْمٍ مَنْ يَّتَحَاكَمُوْنَ اِلَيْهِ غَيْرَ اللهِ وَرَسُوْلِهٖ اَوْ يَعْبُدُوْنَهٗ مِنْ دُوْنِ اللهِ اَوْ يَتَّبِعُوْنَهٗ عَلٰى غَيْرِ بَصِيْرَةٍ مِنَ اللهِ اَوْ يُطِيْعُوْنَهٗ فِيْمَا لَا يَعْلَمُوْنَ اَنَّهٗ طَاعَةٌ لِلّٰهِ.

Taghoot har wo cheez hai jiski wajah se insan apni hadd se tajawuz kar jaae, khwah ibaadat mein ya itteba mein ya ataa-at mein. Har qaum ka taghoot wahee hai jiski taraf wo Allah Ta’ala aur Rasool Allah ﷺ ki bajae faisla ke liye rujoo karte hain, ya Allah ke siwa iski parastish karte hain ya bila daleel iski itteba karte hain ya iski ataa-at baghair is ilm ke karte hain ke ye Allah Ta’ala ki ataa-at hai.

[51] Surah Ambiya: 35
[52] Surah Nahal: 36
[53] Surah Baqara 256

Hamein Allah Ta'ala ne apni ibaadat ka hukum diya hai aur shyateen o taghoot ki ibaadat se ijtenab ka hukum diya hai, daur e haazir mein aise afraad ki kasrat maujeed hai jo Allah Ta'ala ke alawah ahle quboor ko mushkil kusha, haajat rawa, fateh o shikast ka maalik, aulad aur rozi rasaa'n samajhte hain. Sufiya ke mazarat aur aastaano'n par hazir hokar nazre'n, niyazein chadate hain aur unki quboor par sajda rez hokar apni haajat pesh karte hain aur inka taqarrub haasil karne ke liye unke naam par jaanwar zibah karte hain aur ambiya o auliya aur peero'n faqiro'n ko murade'n puri karne wala samajhte hain aur ye aqeeda rakhte hain ke in pakbaz hastiyo'n ko Allah Ta'ala ne ghaibee aur asbaab se baalatar roohani quwwat tasarruf de rakhi hai aur ye buzurg is mafauqul fitrat quwwat ke zariye hamari mushkilaat hal karte hain ya Allah Ta'ala se manwa kar poori kar dete hain aur aise wasaaet o wasaael ko aqeede ka juz samajhte hain, ye aqeeda sarasar shirk hai aur uska murtakab mushrik hai.

Darj e zel sutoor (lines) mein iska mukhtasar sa jaaeza pesh e khidmat hai.

Mushrikeen Ka Allah Ke Baare Mein Aqeeda:

Mushirkeen e Makkah Allah Ta'ala ki zaat ka iqraar karte the, ise Khaliq o maalik, sooraj o chand musakkhar karne wala, rozi rasa'n aur maut o hayat ka malik qaraar dete the, jaisa ke irshad e baari Ta'ala hai:

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ.

Aap ﷺ Kehde'n Kaun Tumko Asmaan Aur Zameen Se Rizq Deta Hai, Ye Samaa-At Aur Binaai Ki Quwwate'n Kike Ikhteyar Mein Hain? Kaun Bejaan Mein Se Jandar Ko Aur Jaandar Mein Se Bejan Ko Nikalta Hai? Kaun Is Nizam A'alam Ki Tadbeer Kar Raha Hai? Wo Zaroor Kaheinge Ke Allah Ta'ala, Kaho Phir Tum (haqeeqat ke khilaf chalne se) Parhez Nahi Karte?.[54]

Ek aur muqam par farmaya:

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ قُلْ مَنْ رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ.

Unse Kehdeejiey Batao! Agar Tum Jaante Hoke Ye Zameen Aur Uski Saari Aabaadi Kiki Hai? Ye Zaroor Kaheinge Allah Ki, Kaho Phir Tum Sochte Kyoun Nahi. Unse Pooch Saato'n Asmaan Aur Aársh Azeem Ka Maalik Kaun Hai? Ye Zaroor Kahe'nge Allah. Kaho Phir Tum Darte Kyoun Nahi? Unse Kaho Batao! Agar Tum Jaante Hoke Har Cheez Par Iqtedaar Kiska Hai Aur Kaun Hai Wo Jo Panah Deta Hai Aur Uske Muqable Mein Koi Panah Nahi De Sakta? Ye Zaroor Kahenge Ye Baat To Allah Ta'ala Hi Ke Liye Hai, Phir Tum Kaho Kis Jaadu Ke Fareb Mein Pade Hao?.[55]

Irshad e Baari Ta'ala hai:

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ وَلَئِنْ سَأَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

Aur Agar Tum In Logon Se Pooch Aasmaan Aur Zameen Ko Kisne Paeda Kiya Hai Aur Suraj Aur Chand Ko Kis Ne Musakkhar Kiya Hai To Zaroor Kahe'nge Ke Allah Ne. Phir Ye Kidhar Se Dhoka Kha Rahe Hain? Allah Hi Hai Jo Ane Bando'n Mein Se Jiska Chaahta Hai Rizq Kushada Karta Hai Aur Jiska Chaahta Hai Tang Karta Hai, Yaqeenan Allah Ta'ala Har Cheez Ka Jaanne Wala Hai Aur Agar Tum Unse Pooch Kisne Aasmaan Se Paani Barsaya Aur Uske Zariye Se Murda Padi Hui Zameen Ko

[54] Surah Yunus 31

[55] Surah Al-Mominoon: 84-89

Zinda Kar Diya To Wo Zaroor Kahenge Allah Ne. Kaho Alhamdulillah Magar Unme Se Aksar Log Be Aqal Hain.[56]

Ek aur muqam par farmaya:

Aur Agar Aap ﷺ *Unse* Poochein Aasmaano Aur Zameen Ko Paeda Karne Ala Kaun Hai? To Ye Zaroor Kaheinge Allah Ta'ala. Kaho Alhamdulillah Magar Unme Se Aksar Log Jante Nahi.[57]

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Isi tarha farmaya:

Aur In Logo Se Agar Tum Kaho Ke Aasmaano Aur Zameen Ka Paeda Karne Wala Kaun Hai? To Ye Zaroor Kaheinge Allah, Aap ﷺ Keh Dein Jab Haqeeqat Ye Hai To Tumhara Kya Khayal Hai Ke Agar Allah Mujhe Nuqsan Poh'nchana Chaahiye To Kya Tumhare Ye Dev Jinhien Tum Allah Ke Alawa Pukarte Ho, Mujhe Iske Pohcae Hue Nuqsan Se Bachaalengi? Ya Allah Mujh Par Maherbani Karna Chaahe To Kya Ye Iski Rahmat Ko Rok Sakeingi? Bas Unse Kehdo Ke Mere Liye Allah Hi Kafi Hai, Barosa Karne Waale Isi Par Bharosa Karte Hain.[58]

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَّا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ.

Isis tarha farmaya:

Aur Agar Aap ﷺ unse poochein unhe'n kisne paeda kiya? To ye khud kahe'nge Allah Ta'ala ne, phir kahan se ye dhoka kharahe hain? [59]

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ.

[56] Surah Ankaboot: 61-63

[57] Surah Luqman: 25

[58] Surah Zumar: 38

[59] Surah Zukhruf: 78

Mushrikeen Makkah Sakht Takaleef Mein Sirf Allah Ko Pukarte The:

Mushrikeen e Makkah agarche aam halaat mein apne ma'aboodan e baatela ko pukarte the, magar shadeed tareen mushkilaat aur masaeb o aalaam mein ek Allah hi ko pukarte the.

Irshad e Baari Ta'ala hai:

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ۝ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ.

Unse Kaho Zara Ghaur Kake Batao Agar Kabhi Tum Par Allah Ki Taraf Se Koi Musibat Aajaati Hai Ya Aakhri Ghadi Aapahoncti Hai To Kya Us Waqt Tum Allah Ke Siwa Kisi Aur Ko Pukarte Ho? Bolo! Agar Tum Sacche Ho. Us Waqt Tum Allah Hi Ko Pukarte Ho Phir Agar Wo Chaahta Hai To Is Musibat Ko Tum Se Taal Deta Hai. Aise Mauqo'n Par Tum Apne Thehrae Hue Shareeko'n Ko Bhool Jaate Ho.[60]

Is ayat kareema se maloom hua ke jab mushirkeen par koi badi aafat o musibat aajaati ya maut apni bhayanak surat mein aakhadi hoti to us waqt unhe'n ek Allah ke siwa koi daaman panah nazar nahi aata tha. Bade bade mushrikeen aise mawaaqe par apne mushkil kushao'n ko bhool jaate the.

Irshad e baar Ta'ala hai:

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ۝ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ.

Aye Nabi ﷺ! Unse Pooch Sehra Aur Samandar Ki Taarikiyon Mein Kaun Tumhein Khatraat Se Najaat Deta Hai? Kaun Hai Jis Se Tum (musibat o mushkil mein) Gidgida Kar Aur Chupke Chupke Duae'n Mangte Ho? Kis Se Kehte Ho Ke Agar Is Bala Se Is Ne Hamko Bachaliya To Ham Zaroor Shukar Guzar Honge? Kaho Allah Ta'ala Tumhein Is Se Aur Har Takleef Se Najaat Deta Hai Phir Tum Dusro'n Ko Iska Shareek Banate Ho.[61]

Maloom hua ke tamaam ikhteyarat ka maalik aur mukhtaar e kul sirf Allah wahdahu laashareek hai, tamaam qismato'n ki bag daod iske haat mein hai. Mushrikeen Makkah sakht mushkilaat mein aur jab tamaam asbaab ke rishte toot-te nazar aate to be-ikhteyar isi ki taraf rujoo karte the, lekin jab Allah Ta'ala unki mushkil kushaai kar diya, rizq ki frawaaniya'n kar deta to wo apne ma'aboodan baatila ko data aur qismato'n ka maalik samajhne lagte aur unke naam ki nazre'n niyaazen chadaana shuroo kar dete.

Allah Ta'ala ne farmaya:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَسَّهُ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ.

Insan Ka Haal Ye Hai Ke Jab Uspar Koi Sakht Waqt Aata Hai To Khade Aur Baithe Aur Lete Ham Ko Pukarta Hai, Magar Jab Ham Uski Museebat Taal Dete Hain To Aisa Chal Nikalta Hai Ke Goya Usne Kabhi Apni Mushkil Mein Hamein Pukara Hi Na Tha, Usi Tarha Hadd Se Guzarjaane Walo'n Ke Liye Un Ke Kartoot Khushnuma Bana diye Gae Hain.[62]

Ek aur muqam mulaheza keejiey:

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[60] Surah Al A'am 40-41

[61] Surah Al Ana'am 63-64

[62] Surah Yunus: 12

Logon Ka Haal Ye Hai Ke Musibat Ke Baad Jab Ham Unko Rahmat Ka Maza Chakhaate Hain To Fauran Hi Wo Hamari Nashaniyo'n Ke Maamla Mein Chaal-baaziya'n Shuru Kar dete Hain. Unse Kaho Allah Apni Tadbeer Mein Tum Se Ziyada Tez Hai, Uske Farishte Tumhari Sab Makkariyo'n Ko Qalam Band Kar dete Hain. Wo Allah Hi Hai Jo Tum Ko Khushki Aur Taree Mein Chalaata Hai. Chunache Jab Tum Kashtiyo'n Mein Sawar Hokar Baad e Muafiq Par Farhaa'n o Shadaa'n Safar Kar Rahe Hote Ho Aur Phir Yakaa-yak Baad e Mukhalif Ka Zor Hua Hai Aur Har Taraf Se Maujo'n Ke Thapede Lagte Hain Aur Musafir Samajh Lete Hain Ke Toofan Mein Ghar Gae Hain, Us Waqt Sab Apne Deen Ko Khaalis Allah Ke Liye Karke Is Se Duae'n Maangte Hain Ke Agar Toone Hamein Is Tooffan Se Najaat Dedi To Ham Shukar Guzar Bande Ban Jaae'nge, Magar Jab Allah Najaat De Deta Hai To Phir Wahee Haq Se Munharif Hokar Baghawat Karne Lagte Hain.[63]

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ.

Issee tarha farmaya:

Aur Tumhein Jo Ne'mat Bhi Haasil Hai Allah Hi Ki Taraf Se Hai, Phir Jab Koi Sakht Waqt Tum Par Aata Hai To Tum Log Khud Apni Farayde'n Le Kar Sisi Ki Taraf Daodte Ho Magar Jab Allah Tumhari Mushkil Kushaai Kar Deta Hai Yakaayak Tum Mein Se Ek Giroh Apne Rabb Ke Saath Doosro'n Ko Shareek Banaane Lag Jaata Hai.[64]

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ.

Aur Jab Samandar Mein Tum Par Musibat Aati Hai To Is Ek Ke Alawa Doosre Jin Jin Ko Pukara Karte Ho Wo Sam Gum Hojaate Hain, Magar Jab Wo Tumhe'n Najaat De Kar Khushki Par Poh'nchadeta Hai To Tum Is Se Mu'n Modjaate Ho, Insan Waaqai Badaa Naashukra Hai.[65]

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنسَانُ كَفُورًا.

Jab ye log kashti par sawar hote hain to Allh ke liye ibaadat ko qaalis karke ise pukarte hain, phir jab wo unhe'n bacha kar khushki par le aata hai to ekaa ek ye shirk karne lagte hain.[66]

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ.

Aur Jab (samandar me) In Logon Par Ek Mauj Saaebaano'n Ki Tarah Chaa Jaati Hai To Ye Allah Ko Pukarte Hain, Apni Pukar Ko Isi Ke Liye Khaalis Karke Phir Jab Wo Unhe'n Bacha Kar Khushki Tak Ponhchadeta Hai To In Mese Kuch Etedar Par Rehte Hain, Hamari Nashaniyo'n Ka Inkaar Gaddar Aur Naashukre Ke Siwa Koi Nahi Karta.[67]

وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ.

[63] Surah Yunus 21-21
[64] Surah Nahal: 53-54
[65]Surah Isra: 68
[66] Surah Ankaboot: 65
[67] Surah Luqman: 32

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ.

Logon Ka Haal Ye Hai Ke Jab Unhe'n Koi Takleef Poho'nchti Hai To Apne Rabb Ki Taraf Rujoo Karke Ise Pukarte Hain, Phir Jab Wo Kuch Unhe'n Apni Rahmat Ka Zaaeqa Cakhata Deta Hai To Yakaayak Kuch Log Unme Se Shirk Karne Lagte Hain.[68]

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ.

Insan Par Jab Koi Aafat Aati Hai To Wo Apne Rabb Ki Taraf Rujoo Karke Ise Pukarta Hai, Phir Jab Iska Rabb Ise Apni Nemat Se Nawaz Deta Hai To Wo Is Musibat Ko Bhool Jata Hai Jis Par Wo Pehle Pukar Raha Tha Aur Doosri Hastiyo'n Ko Allah Ka Hissedar Banata Hai Taa-Ke Iski ﷻ Se Gumrah Karde. Is Se Kaho Thode Din Apne Kufr Se Faaeda Uthale Yaqeenan Jahannam Mein Jaane Wala Hai.[69]

In aayaat mein Allah Ta'ala ne mushrikeen Makkah ka zikar kiya hai ke wo Allah Ta'ala ko mushkilaat o masaaeb aur dukh dard mein haami o naasir samajh kar pukarte the, talatm amwaaj jo nihayat khatarnak hoti hain, in mein jab phas jaate to us waqt sirf ek Allah ko mushkil kusha aur haajat rawa samajhte aur khaalis pukar ka waada bhi karlete. Jab wo unhe'n najaat de deta to kehte mujhe to falaa'n ma'abood ne is musibat se bacha liya hai lekin aajkal ke log kalma shaadat padhne ke bawajood ye naara lagate hain.

Ya Moeen Uddin Chishti Lagaade Paar Meri Kashti

Yaane Aáli ؓ ko jo ajaaebaat ka mazhar hain, unhe'n pukare'n to mushkilaat o masaaeb mein apna madadgaar paae'nge, har dukh dard zarur teri wilayat ke zariye door hota hai.. Aye Ali… Aye Ali… Aye Ali [70]

Ikrima Bin Abi Jahal Ka Islam Qubool Karna:

Jab Makkah fateh hua to Ikrima bin abi jahal dar kar bhag nikle aur kashti par is khayal se sawar hue ke mulk habsha chale jaaeinge lekin baad tund o tez ne kashti ko gher liya to kashti walon ne ek doosre se kaha:

اَخْلِصُوْا لِرَبِّكُمْ الدُّعَاءَ فَإِنَّهُ لَا يُنْجِيْ هٰهُنَا اِلَّا هُوَ.

Apne Rabb Ko Khaalis Pukaro Yaha'n Is Ke A'alawa Koi Najaat Nahi De Sakta.

Ye baat sunkar Ikrima ne kaha

وَ اللهِ لَئِنْ كَانَ لَا يُنْجِيْ فِيْ الْبَحْرِ غَيْرُهُ فَإِنَّهُ لَا يُنْجِيْ فِيْ الْبَرِّ اَيْضًا غَيْرُهُ.

Allah ki qasam agar samandar mein ek Allah ke siwa koi najaat nahi de sakta to khushki mein bhi is ke siwa koi najaat dahinda nahi hai.

Aye Allah! Mujh par ahed hai agar main yahanse saheeh salaamat nikalgaya to main Muhammad ﷺ ke haat rakh du'nga aur main aap ﷺ ko zaroor rauf o raheem paaounga. Phir Ikrima bin Abi Jahel ne aakar Islam qubool kiya [71]

[68] Surah Ar Rum: 33
[69] Zumar 81
[70] Rooho'n ki Duniya, page 163 By Ahmad Raza Khan
[71] Tafseer Ibne Kaseer 3/464, in Tafseer Surah Al Ankaboot

Ahle Arab Ko Mushrik Kyoun Kaha Gaya:

In ayaat baiyyanat se ye baat roz e raushan ki tarah a'ayan hoti hai ke mushrikeen Makkah sirf ye nahi ke zaat baari Ta'ala ka iqraar karte the balke ise aasmaano aur zameen ka Khaliq, samaa-ato'n aur binaai ki quwatto'n ka mukhtaar o maalik, raaziq, mudabbir ul umoor, panah dene wala, nafa'a o nuqsan ka maalik bhi samajhte the aur sakht mushkilaat mein khaalis usey hi pukarte the, phir sawal ye hai ke unhe'n mushrik kyoun qaraar diya gaya?

Is baat ka jawab Quran Hakeem ke muta'ale se saaf saaf maloom hota hai ke wo kuch hastiyo'n ke baare mein ye aqeeda rakhte the ke unko Allah Ta'ala ki taraf se maa-fauq al asbaab ikhteyar diye gae hain aur ye samajhte the ke wo hastiyan hamari sifarish karke hamari murade'n puri kara deti hain aur hamein Allah ke qareeb kar deti hain jisey unki ibaadat qaraar diya gaya.

Kya Mushrikeen Sirf Butho'n Ki Ibaadat Karte The?

Sabse Pehle In Hastiyo'n ke baare mein aayaat Quraniya mulaheza karien ke wo buth the ya saleheen bande? Irshad e Baari Ta'ala hai:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا.

Tum Farmao! Pukaro Unehien Jin Ko Allah Ke Siwa Guma Karte Ho To Wo Ikhteyar Nahi Rakhte Tum Se Takaaleef Door Karne Aur Na Pher Dene Ka, Wo Maqbool Bande Jinhe'n Ye Kaafir Poojte Hain Wo Aaphi Ki Taraf Waseela Dhoondhte Hain Ke Un Mein Kaun Ziyada Muqarrab Hai, Uski Rahmat Ki Ummeed Rakhte Hain Aur Is Ke Azaab Se Darte Hain. Be Shak Tumhare Rabb Ka Azaab Dar Ki Cheez Hai.[72]

Naeem Uddin Muradabadi Iski Tashreeh Mein Raaqim Hain:

Kuffar jab qahat shadeed mein mubtala hue aur naubat yahaan tak poh'nchi ke kutte aur murdaar kha gae aur Sayyad A'alam ﷺ ke huzoor mein faryad lae aur Aap ﷺ se dua ki ilteja ke, is par ye aayat naazil hui aur farmaya gaya ke jab muqarrab logo'n ko khuda mante ho to us waqt unhe'n pukaro aur wo tumhari madad kare'n au jab tum jante hoke wo tumhari madad nahi karsakte to kyoun unhe'n ma'abood banate ho? [73]

Phir aagey maqbool bando'n ke baare mein likhte hain: Jaise Hazrat Isa (عليه السلام) Hazrat Uzair (عليه السلام) aur Malaaeka [74]

Maulvi Ahmed Raza Khan aur Naeemuddin Muradabadi ki is tauzeeh se maaloom hua ke mushrikeen jin hastiyo'n ko pukarte the wo Allah Ta'ala ke maqbool o muqarrab bande Hazrat Isa (عليه السلام) aur Hazrat Uzair (عليه السلام) aur Malaeka the.

Imam Ibne Kaseer (رحمه الله) farmate hain:

قُلْ ادْعُوا الَّذِيْنَ زَعَمْتُمْ الآية_ قَالَ: كَانَ اَهْلُ الشِّرْكِ يَقُوْلُوْنَ نَعْبُدُ الْمَلَائِكَةَ وَالْمَسِيْحَ وَالْعُزَيْرَ.

Hazrat Abdullah bin Abbas (رضي الله عنهما) is ayat kareema ke baare mein farmay: Mushrikeen kehte the ke ham farishton, Isa (عليه السلام) aur Uzair (عليه السلام) ki ibaadat karte hain" Isi tarha yehi tafseer Mujahid (Rah-) se bhi manqool hai.[75]

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[72] Surah Al Isra) Tarjuma Ahmad Raza Khan

[73] Page 414 Hashiya Number 117

[74] Page 414 Hashiya Num 118

[75] Tafseer Ibn Kaseer V3 P 35

Allama Syed Mehmood Aaloosi Hanafi ؒ ne Abdur Razzaq, Ibn abi Shaiba, Bukhari, Nasai, Tabrani waghaira se Abdullah Ibn Masood ؓ ka farman naqal kiya hai ke:

كَانَ نَفَرٌ مِّنْ الْاِنْسِ يَعْبُدُوْنَ نَفرًا مِّنَ الْجِنِّ فَاَسْلَمْ النَّفرُ مِنَ الْجِنِّ وَتَسَّكَ الْاِنْسِيْوُّنَ بِعِبَادَتِهِمْ فَنَزَلَتْ هٰذِهِ الْآيَةُ.

Insano ka ek giroh Jinno ke ek giroh ki ibaadat karta tha, jinno ke giroh ne Islam qubool karliya aur insan ne in ki ibaadat ko thaam liya to ye aayaat karima naazil hui.[76]

Aur Ibne Abbas ؓ se manqool hai ke:

إِنَّهَا نَزَلَتْ فِيِ الَّذِيْنَ اَشْرَكُوْا بِاللهِ تَعَالىٰ فَعَبَدُوْا عِيْسىٰ وَ أثمَّةُ وَعُزَيْرًا وَالشَّمْسَ وَالْقَمَرَ وَالْكَوَاكِبَ.

Ye aayat kareema in logon ke mutaálliq naazil hui jinhon ne Allah taála ke saath shirk kiya so unho'n ne Isa aur in ki Maan Mariyam ؑ, Uzair ؑ, Sooraj, Chand aur Sitaroon ki ibaadat ki.[77]

Mundarja baala tafseer se ma'loom hua ke mushrikeen arab sirf butho'nki ibaadat hi nahi karte the balke wo Isa aur in ki Maa Mariyam ؑ, Uzair ؑ, Sooraj, Chand aur Sitaroon ki ibaadat o parastish karte the to ye aayat kareema naazil karke Allah Ta'ala ne unke aqeede ki tardeed kardi aur waazeh kar diya ke ye hastiyan dukh dard door kane ki taaqat nahi rakhteein aur na hi mushkil kusha aur data hosakti hain. Jab Isa o Uzair ؑ jaise jaleelul Qadr paegambar mushkil o museebat door karne ki quwwat o taaqat nahi rakhte ***to phir*** Ali Hajweri, Ganj Bakhsh aur Data kaise hosakte hain? Aur Moinuddin chisti waghaira kaise kashtiyan paar lagaa sakte hain? Baba Shah Jamaal kaise khoobsurat o surkh laal bete ataa karsakta hai?

Allah ek aur Muqaam par irshad farmaya:

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِن مَّتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا.

Aur Jis Din Ekattha Karega Unhe'n (yaane mushriko'n ko) Aur Jin Ko Allah Ke Siwa Poojte Hain, Phir Un Maaboodo'n Se Farmaya Jaaega Kya Tumne Gumrah Kar Diye Ye Mere Bande, Yaa Ye Khud Hi Raah Bhoole. Wo Arz Kare'nge Paaki Hai Tujhe, Hamee'n Saza-waar Na The Ke Tere Siwa Kisi Aur Ko Maula Banaae'n, Lekin Toone Unhe'n Aur Unke Baap Daado'n Ko Baratne Diya Yaha'n Tak Ke Wo Teri Yaad Bhool Gae Aur Ye Log The Hi Halaak Hone Waale.[78]

Ye Ma'abood Isa, Uzair ؑ aur Malaaika the [79]

Jaise Allah Ta'ala ne farmaya:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ.

Aur Jab Allah Ta'ala Kahe Ga Aye Isa Ibne Mariya ؑ Kya Tumne Logon Se Kaha Tha Ke Allah Ta'ala Ke Siwa Mujhe Aur Meri Maa Ko Do (2) Ilaah Banaao, To Wo Jawaab Mein Arz Kare'nge Ke Subhan Allah" Mera Ye Kaam Na Tha Ke Wo Baat Kehta Jis Ke Kehne Ka Mujhe Haq Na Ha, Agar Main Aisee Baat Kahi Hoti To Aap Ko Zaroor Ilm Hota, Aap Jaante Hai'n Jo Kuch Mere Dil Mein Hai Aur Main Nahi Jaanta Jo Kuch Aap Ke Dil Mein Hai. Aap To Saari Posheeda Haqeeqato'n Ke Aalim Hain, Main Ne Unse Uske Siwa Kuch Nahi Kaha Jiska

[76] Roohul Ma'ni 10/ 98

[77] Roohul Ma'ni 10/ page 97&98

[78] Surah Furqan: 17-18 (Tarjum Ahmad Raza Khan)

[79] Madaarik Khazin 4 – 430) & (Tafseer Ibne Kaseer 3 – 343

Mujhse Hukum Diya Tha, Ye Ke Allah Ki Ibaadat Karo Jo Mera Bhi Rabb Hai Aur Tumhara Bhi.[80]

Doosre Muqam par Allah Ta'ala farmata hai:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ.

Aur Jis Din Wo Tamaam Insaano Ko Jamaa Karega Phir Farishto'n Se Kahe Ga Kya Ye Log Tumhari Hi Ibaadat Kiya Karte The? Wo Kaheinge Teri Zaat Paak Hai, Toohi Hamaara Kaarsaaz Hai, Unke Alaawa Balke Ye Jinno Ki Ibaadat Karte The Aur Unme Se Akar Inpar Imaan Laae Hue The.[81]

Irshaad e baari Ta'ala hai:

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا ۚ أَشَهِدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ.

Aur Unho'n Ne Farishto'n Ko Jo-Ke Rahman Ke Bande Hai, Aurte'n Thehraaya, Kya Unke Banae Waqt Ye Haazir The, Ab Likhli Jaaegi Unki Gawaahi Aur Unse Jawaab Talab Hoga Aur Bole Agar Rahman Chaahta Ham Unhe'n Na Poojte, Unhe'n Uski Haqeeqat Kuch Maloom Nahi, You'n-Hi Atkale'n Daodaate Hain.[82]

In aayaat se ma'loom hua ke mushrikeen jinki ibaadat karte the unme farishte aur jin bhi the, Mushrikeen ke ma'boodon ke baare mein farmaya:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ.

Ab zara bataao! Tumne kabhi isLaat aur Uzza aur teesri ek dewi Manaat ki haqeeqat par kuch ghaur kiya hai? [83]

Saheeh Bukhari mein hai:

عَنِ ابْنِ عَبَّاسٍ رَضِيْ اللهُ عَنْهُ فِيْ قَوْلِهِ (اللَّاتَ وَالْعُزّٰى) كَانَ اللَّاتُ رَجُلاً يَلِتُّ سَوِيْقَ الْحَاجِّ.

Abdullah bin Abbas ؓ se marwi hai ke Laat ek aadmi tha jo hajiyo'n ke liye sattu gholta tha.[84]

Iss-se maloom hua ke Laat ek acche tarzka aadmi tha.

Isi tarha Uzza ek aurat thee jiska buth banakar mushrikeen poojte the, is Uzza buth ko Khalid bin Waleed ؓ ne giraaya tha. [85]

Nuh ؑ ne jab apni qaum ko da'wat e tauheed di to qaum ne kaha:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا.

Aur Unho'n Ne Kaha Hargiz Na Chodo Apne Maaboodo'n Ko Aur Na Chodo Wadd Aur Sawa'a Ko Aur Na Yagooth Wo Yaooq Aur Nasr Ko.[86]

Abdullah bin Abbas ؓ farmate hain:

أَسْمَآءُ رِجَالٍ صَالِحِيْنَ مِنْ قَوْمِ نُوْحٍ.

Ye qaum e Nuh ke nek mardo'n ke naam hain.[87]

[80] Surah Maaeda: 116-117

[81] Surah Saba: 40-41

[82] Tarjuma Ahmed Raza

[83] Surah Najam 19-20) (Saheeh Bukhari, Kitaabut Tafseer, baab Iqra yatimmul Laat wal Uzza

[84] Tafseer Ibn Kaseer 4-264

[85] Tafseer Ibn Kaseer 4-264

[86] Surah Nuh 23

[87] Bukhari Kitab ut Tafseer Surah Nuh - 4920

Mazkoora baala ayaat maqdsaat aur ahadees saheeha se maaloom hua ke mushrikeen arab jin hastiyo'n ko pukarte aur unki ibaadat karte the unme Allah ke Nabi, Farishte aur Nek o Saleh afraad bhi the, nez Quran e Hakeem mein (Min Doo Nillahi) mein waarid ayaat ke u'moom mein ye tamaam hastiya'n shaamil hain.

Chand aur ayaat mulaaheza ho'n:

Kya (Min Doo Nillahi) se Muraad Sirf Buth Hain?

Beshak Allah Ta'ala Ke Alawah Jinhen Tum Pukarte Ho Wo Tumhari Misl Bande Hain In Se Dua'ein Mang Dekho Ye Tumhari Duao'n Ka Jawaab De'n Agar Tum Sacche Ho.[88]

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُوْنِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِيْنَ

Aur Allah Ka Shareek Thehraaya Jinno Ko Haalaa'nke Is Ne Inko Banaya Aur Uske Liye Bête Aur Betiya'n Ghadliee'n Jahaalat Se, Paaki Aur Bartari Hai Is Ko Unki Baato'n Se. [89]

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِيْنَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُوْنَ

Tum farmao, Pukaaro! Unhe'n jinhe'n Allah ke siwa samjhe baithe ho wo zarrah bhar ke maalik nahi, Asmaano'n mein aur na zameen mein aur na inka in dono mein kuch hissa aur na Allah ka in mein se koi madadgaar. [90]

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللَّهِ ۖ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيْرٍ

Unho'n ne apne ulama aur darwesho'n ko Allah ke siwa apna Rabb banaaliya hai aur is tarha Maseeh ibne Mariyat عليه السلام ko bhi. Haalaa'nke unhe'n 1 ma'abood e barhaq ke alaawa kisi ki bandagi ka hukum nahi diya gaya. Wo jis ke siwa koi ibaadat ke layaq nahi, Paak hai wo un mushrikaana baato'n se jo ye log karte hain. [91]

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُوْنِ اللَّهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُوْنَ

Is aayt e kareema mein (Min doo Nillahi) se muraad Ulamaa aur Darwesh aur Isa عليه السلام hain.

Kisi Insan Ka Ye Kaam Nahi Hai Ke Allah To Isko Kitaab, Hukm Aur Nabuwat Ataa Farmaae Aur Wo Logo'n Se Kahe Ke Allah Ke Siwa Tum Mere Bande Ban Jaao. [92]

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللَّهِ

Yahaan (Min doo Nillahi) se muraad Ambiyaa عليهم السلام hain, jinhe'n Kitaab, Hikmat, aur Nabuwwat jaisee khusoosiyaat se nawaaza gaya:

Keh Deejiey Aye Ahle Kitaab! Aao Ek Aise Baat Ki Taraf Jo Hamaare Aur Tumhaare Darmiyaan Yaksaa'n Hai, Ye Ke Ham Allah Ke Siwa Kisi Ki Bandagi Na Kare'n, Is Ke Saath Kisi Ko Shareek Na Thehrae'n Aur Ham Mein Se Koi Allah Ke Alaawa Kisi Ko Apna Rabb Na Banaae. [93]

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُوْنِ اللَّهِ

Yahaa'n (Min doo Nillahi) se muraad insan hi hai.

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[88] Surah A'raaf 14

[89] Surah Al-anaam) (Tarjuma Ahmad Raza Khan

[90] Surah Saba: 22

Tafseer e Madaarik V5 P109 mein hai (Min doo Nillahi) se muraad Buth aur Farishte hain, chand ek aur ayaat mulaaheza ho'n jin mein (Min doo Nillahi) se muraad zawil Aqool hain)

[91] Surah Tauba 31

[92] Aale Imraan 89

[93] Surah Aale Imraan 64

Wo Allah Ke Alaawa Aurto'n Ko Pukaarte Hain" [94]

إِنْ يَدْعُوْنَ مِنْ دُوْنِهٖٓ إِلَّآ إِنٰثًا.

Is ayaat e kareema mein (Min doo Nillahi) se muraad aurte'n hain. In tamaam ayaat se waazeh hogaya ke (Min doo Nillahi) se muraad sirf Buth nahi balke Allah Ta'ala ne (Min doo Nillahi) mein Ambiyaa, Auliyaa, Shohadaa, Malaaeka, Jinn, Insan, Shajar o Hajar waghaira ko shaamil kiya hai.

Un Hastiyo'n Ke Baare Mein Mushrikeen Ka Aqeeda:

1. Uzza ka Aastaana o Asthaan Ghtfaan" mein tha, jab jang e uhad hui aur kuch der ke liye musalmaano'n ki fateh shikast mein badly to Abu Sufiyaan (jo abhi Musalmaan na hue the) ne pahaadi par chadh kar kaha:

   Kya Qaum Mein Muhammad ﷺ Hain?"

   Aap ﷺ ne farmaaya: Ue jawaab na do"

   Phir isne kaha: Kya Qaum Mein Umar bin Khattab ؓ Hain?"

   Aap ﷺ ne farmaaya: Use jawaab na do"

   To wo kehne lagaa: Ye Sab Qatl Hochuke hain, agar zinda hote to jawaab dete"

   Hazrat Umar ؓ apne uopar qaboo na rakh sakey ise kehne lage:

   Aye Allah ke dushman! Toone jhoot kaha Allah ne hame'n teri ruswaai ke liye zinda rakha hai"

   Abu Sufiyaan ne kaha: Hubal Ouncha Ho"

   Nabi ﷺ ne farmaaya: Usko Jawaab do – Allah Ta'ala Sab Se Buzurg o Bartar Hai"

   Phir Abu Sufiyaan ne Kaha: Hamari Madadgaar Uzza hai aur Tumhaari Madadgaar koi Uzza nahee'n"

   Nabi ﷺ ne farmaaya: Usse kaho – Allah hamaara madadgaar hai tumhaara koi madadgaar nahi.[95]

Isse maloom hua ke mushrikeen ke ma'aboodaan e baatila jo ke Ohad ke mauqe par maujood na the, in mein mushrikeen ko Maa-fauq ul Fitrat quwwate'n aur taaqate'n dikhaai de rahi thee'n, tabhi to unho'n ne Uzza ko Madadgaar o Muaawin samjha.

2. Hood ؑ ne jab apni qaum ko Tauheed ki da'awat aur Allah ki ibaadat ki taraf bulaaya to qaum ne jawaab diya:

Unho'n Ne Kaha Aye Hood! Tum Hamaare Paas Koi Sareeh Shaadat Lekar Nahi Aae Ho Aur Tumhare Kehne Par Ham Apne Ma'abudo'n Ko Nahi Chod Sakte Aur Tum Par Imaan Laane Waale Nahi, Ham To Ye Samajhte Hai Ke Tumhare Upar Hamaare Maaboodo'n Mein Se Kisi Ki Maar Padh Gai Hai. [96]

قَالُوْا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِيْ آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ إِنْ نَّقُوْلُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوْءٍ قَالَ إِنِّيْ أُشْهِدُ اللّٰهَ وَاشْهَدُوْا أَنِّيْ بَرِيْءٌ مِّمَّا تُشْرِكُوْنَ.

Yaane tumne hamaare kisi hazrat ke aastaane ki ghustakhi ki hogi jiska khamyaaza tum bhugat rahe ho ke behki behki baate'n karne lage ho aur yehi bastiyaa'n jahaa'n tum Izzat o Wiqaar se reh rahe the, in mein aaj tumhe'n gaali galoch se nawaaza jaarahaa hai.

Naeemuddin Muraadabaadi ne likkha hai ke: Tum jo butho'nko bura kehte ho is liye unho'n ne tumhe'n deewana kar diya hai. [97]

[94] Surah Nisaa 117

[95] Saheeh Bukhari, Kitaabul Maghaazi, Bab Ghazwa Ohad 4034 & Kitaabul Jihaad 3039

[96] Surah Hud 53-54

[97] P 327 Haashiya Number 118

Jaise aaj kal log samajhte hain ke agar kisi aadmi ne wali ke mazaar aur aastaane se daraqt toda to buzurg iski taa'nge'n tod denge.

Irshad e Baari Ta'ala hai:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ

Kya Allah Apne Bande Ko Kaafi Nahi Aur Tumhe'n Daraat Hain Iske Siwaa Auro'n Se. [98]

Is aayat e kareema mein Allah Ta'ala ne Nabi ﷺ ke baare mein farmaaya ke kuffar e arab ne Nabi e Kareem ﷺ ko daraana chaaha aur Aap ﷺ se kha ke Aap ﷺ hamaare maaboodo'n ki buraaiya'n bayaan karne se baaz aaiye warna wo Aap ﷺ ko nuqsaan po'nhchae'nge, halaak karde'nge ya aqal ko faasid karde'nge.

3. Abdullah bin Abbas ﷺ se riwayat hai:

عَنِ ابْنِ عَبَّاسٍ رَضِيْ اللهُ عَنْهُ وَ قَالَ: كَانَ الْمُشْرِكُوْنَ يَقُوْلُوْنَ: لَبَّيْكَ لَا شَرِيْكَ لَكَ قَالَ فَيَقُوْلُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَيْلَكُمْ قَدٍ قَدٍ فَيَقُوْلُوْنَ اِلَّا شَرِيْكاً هُوَلَكَ تَمْلَكُهُ وَمَا مَلَكَ يَقُوْلُوْنَ هٰذَا وَهُمْ يَطُوْفُوْنَ بِالْبَيْتِ.

Abdullah bin Abbas ﷺ se riwaayat hai ke Mushrikeen Baitullah ka tawaaf karte hue kehte *(Labbaika Laa Shareeka Laka)*.

Nabi ﷺ farmaate: Halaakat ho tumhaare liye isi par kifaayat karo.

Lekin wo kehte: *(Illa Shareekan Huwa Laka Tamlikuhu wamaa Malaka)* Yaane - Aye Allah! Tera koi shareek nahi magar aisa shareek jo tere liye hai, tu is shareek ka bhi maalik hai aur is cheez ka bhi maalik hai jo is shareek ke ikhteyar mein hai.[99]

Is Saheeh riwaayat se maaloom hua ke mushrikeen apna ma'abudo'n mein jo kuch quwwat o ikhteyar maante the iske baare mein inka aqeedah ye tha ke ye ikhteyaraat unke zaati nahi, balke Allah ke ataa kirda hain aur yehi taqaaza in pichri aayaat ka hai jin mein kuffar o mushrikeen ka aqeeda ye zikar kiya gaya hai ke saari kaaenaat ka Qhaaliq, Maalik, Raaziq, Mudabbir ul Umoor Allah Ta'ala hai aur is ataai kulli ikhteyar ka aqeeda rak kar wo in hastiyo'n ko mushkilaat o masaaeb aur dukh o aalaam mein pukaarte the.

4. Irshaad e Baari Ta'ala hai:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ.

Aur Ye Log Allah Ke Siwa Aisee Cheezo'n Ki Ibadat Karte Hai Jo Na Inko Zar Poh'ncha Sakee'n Aur Na Inko Nafaa Poh'ncha Sakee'n Aur Kehte Hain Ye Allah Ke Paas Hamaare Sifaarishee Hain. Aap ﷺ In Se Kehde'n Kya Tum Allah Ko Aisee Cheeez Ki Qabar Dete Ho Jo Allah Ta'ala Ko Maloom Nahi, Na Aasmaano'n Mein Aur Na Zameen Mein, Wo Paak o Bartar Hai Un Logo'n Ke Shirk Se.[100]

Maloom hua ke mushrikeen apne maaboodo'n ke baare mein ye aqeeda rakhte the ke unki sifaarish se Allah hamaari zarurate'n poori kar deta hai, hamaari bigdiya'n banadeta hai, ya hamare dushmano'n ki bani hui bigaad deta hai, yaane mushrikeen bhi Allah ki siwa jin ko Maa Fauqul Asbaab pukaarte the inko nafa'ao nuqsaan ke husool mein mustaqil nahi samajhte the balke unhe'n ghair mustaqil aur apne aur Allah ke darmiyan zariya o waasta aur waseela qaraar dete the aur ye shirk hai, jo aayat ke aakhri jumle se waazeh hai.

Doosre muqam par Irshaad hai:

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[98] Surah Zumar 36 Tarjuma Ahmad Raza

[99] Saheeh Muslim – Kitaabul Hajj – Baabut Talbiya 1180

[100] Surah Yunus

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ.

Beshak Hamne Is Kitab Ko Aap ﷺ Ki Taraf Haq Ke Saath Naazil Kiya, Pas Aap ﷺ Allah Hi Ki Ibaadat Kare'n, Isi Ke Liye Ibaadat Ko Qaalis Karte Hue. Khabardaar! Allah Ta'ala Ke Liye Hi Khaalis Ibaadat Karna Hai Aur Jin Logo'n Ne Iske Siwa Kaarsaaz Banaa Rakhe Hain (Aur Kehte Hain) Ke Ham Unki Ibaadat Sirf Is Liye Karte Hai Ke Ye (Hastiya'n) Allah Ke Nazdeeki Martabe Tak Hamaari Rasaai Karde'n.[101]

Is aayat se bhi waazeh hua ke mushrikeen Makkah apne maaboodo'n ko jo Maa Fauqul Asbaab pukaarte aur poojte the to unhe'n mustaqil nahi samajhte the balke is liye unki ibaadat karte the ke unke zariye Allah ka qurb haasil hojaae ya Allah ke yaha'n ye hamaari sifaarish kare'n yaane mustaqil ibaadat Allah ki hi maante the kyou'nke sifaarshi mustaqil nahi balke gair mustaqil hi hota hai.

Mundarja baala aayaat o ahadees se maaloom hua ke mushrikeen apne maaboodo'n ke baare mein ye aqeeda rakhte he ke unhe'n Allah Ta'ala ne Maa Fauqul Asbaab ikhteyarat de rakhe the jiski bina par wo unhe'n mushkilaat o masaaeb mein pukaarte the aur unhe'n apna haajat rawa aur mushkil kusha gar-da'nte the aur Allah ke yaha'n apna sifaarshi samajhte the isi bina par unhe'n mushrik qaraar diya gaya.

Yaad rahe ke Dua o Pukaar aur Imdaad jo Maa Tehtul Asbaab ho wo bil Ittefaaq jaaez aur mahel naza'a nahee'n hai, jiske dalaael Quraan Hakeem mein maujood hain, jaise farmaya

وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ

Aur Agar Wo Deen Mein Tum Se Imdaad Ka Mutaalba Kare'n To Unki Madad Tum Par Laazim Hai. [102]

Kaheen farmaya:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ.

Neki Aur Taqwa Ke Kaamo'n Mein Ek Doosre Ke Saath Taaoon Karo, Gunah Aur Ziyadati Ke Kamo'n Mein Ek Doosre Ke Saath Taaoon Mat Karo. [103]

Ek aur muqaam par farmaya:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا.

Nuh (A) Ne Farmaya: Aye Mere Parwardigar! Main Ne Unhe'n Din Raat Pukara, Da'awat Di. [104]

Isi tarha ham din raat ba-zariye telephone ya wireless ya radio ya internet aur deegar jaded zaraae mawaasilaat ke zariye ek doosre tak aawaaz o paeghaam poh'nchate hain, is qism ki nida (Sound/voice) ya paeghaam (Message) jo ba-zariye aalaat hain Maatetul Asbaab mein daaqil hokar jaaez hain, Naajaaez o Haraam Nahee'n. Pas makhlooqat ka apni fitri quwwat o ikhteyar ke daaere mein rahkar ek doosre se madad lena Shirk o Tauheed ke mabhas se khaarij hai. Jab ke unhe'n ikhteyaraat ke tahat mushrikeen apne liye bhi doud dhoop aur mehnat se kaam lete the aur apni haajaat o zaruriyaat ke liye tagg-o-dau karte the.

Unhe'n mushrik sirf is bina par qaraar diya gaya ke unho'n ne Ambiya, Auliya, Malaaeka, Jino'n aur Devtao'n waghaira ko fitri ikhteyaraat aur daaerakaar se baala tar hokar pukaarna shuroo kar diya tha, is aqeede ki tardeed Allah Ta'ala ne bharpur andaz mein ki.

[101] Surah Zumar
[102] Surah Anfal 82
[103] Surah Maaeda 3
[104] Surah Nuh 5

Mushrikeen ke Aqeede ki Tardeed:

Unse Kaho Kya Tum Allah Ke Alaawa Aise Ki Ibaadat Karte Ho Jo Tumhare Liye Na Nuqsaan Ka Ikhteyar Rakhta Hai Aur Na Hi Nafa Ka, Haalaa'nke Sab Ki Sunne Walal Aur Sab Kuch Jaanne Wala To Allah Hi Hai. [105]

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Aap ﷺ *Unse* Kahe'n Ka Ham Allah Ta'ala Ke Siwa Inko Pukaare'n Jo Na Hame'n Nafa'a De Sakte Hai Aur Na Nuqsaan.[106]

قُلْ أَنَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا

Kiya Aise Logo'n Ko Allah Ka Shareek Thehrate Hain Jo Kisi Cheez Ko Paeda Nahe'n Karte Balke Khud Paeda Kiye Jaate Hain, Jo Na Unki Madad Karsakte Hai'n Aur Na Aap Apni Madad Par Qaadir Hain. [107]

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

Beshak Wo Log Jinhe'n Tum Allah Ke Siwa Pukarte Ho Tumhari Misl Bande Hain, Unse Duae'n Maag Dekho, Ye Tumhari Duao'n Ka Jawaab De'n Agar Tum Sacche Ho. [108]

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Aur Allah Ta'ala farmate hain:

Wo Log Jinhe'n Tum Allah Ke Alaawa Puarte Ho Wo Tumhari Madad Karne Ki Taaqat Nahe'n Rakhte Aur Na Hi Apni Madad Aap Karsakte Hain. [109]

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

Usi Ko Pukarna Barhaq Hai Aur Wo Log Jo Iske Alawa Ko Pukarte Hain Wo Unki Duao'n Ka Koi Jawaab Nahe'n De Sakte, Unhe'n Pukarna To Aisa Hai Jisey Koi Shakhs Paani Ki Taraf Haath Phaela Kar Is Se Darkhwast Kare Ke Tu Mere Mu'n Tak Poho'nch Ja Halaa'nke Paani Is Tak Poho'nchne Wala Nahi, Bas Isi Tarha Kafiro'n Ki Duaein Bhi Kuch Nahi Hain. [110]

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

Unse Pooch! Asmaano'n Aur Zameen Ka Rabb Kaun Hai? Kaho Allah. Phir Unse Kaho Ke Jab Haqeeqat Ye Hai To Kya Tum Ne Iske Siwa Aise Logo'n Ko Kaarsaaz Banaliya Hai, Jo Khud Apne Liye Nafa o Nuqsaan Ka Ikhteyar Nahi Rakhte? Kaho Kya Andha Aur Dekhne Wala Barabar Hosakte Hain? Kya Tarikiya'n Aur Raushni Yaksaa'n Hoti Hain? Aur Agar Aisa Nahi To Unke Muqarar Karda Shareeko'n Ne Bhi Allah Ta'ala Ki Tarha Kuch Paeda Kiya Hai Ke Iski Wajah Se In Par Taqleeq Ka Maamla Mushtaba Hogaya? Kaho Har Cheez Ka Khaaliq Sirf Allah Hai Aur Wo Yekta Hai, Sab Par Gaalib Hai. [111]

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

[105] Surah Maeda 76
[106] Surah Al A'am
[107] Surah A'araaf 191-912
[108] Surah A'araaf 194
[109] Surah A'araaf 197
[110] Surah Ar Ra'ad 14
[111] Surah Ar Ra'ad: 16

Aur Wo Dusri Hastiya'n Jinhe'n Log Allah Ke Alaawa Pukarte Hain Wo Kisi Cheez Ki Bhi Khaliq Nahi Balke Khud Makhlooq Hain, Murda Hain Na Ke Zinda Aur In Ko Kuch Maaloom Nahi Hai Ke Unhe'n Kab (Dobaara Zinda Karke) Uthaya Jaaega?" [112]

يَا وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَهُمْ يُخْلَقُوْنَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُوْنَ أَيَّانَ يُبْعَثُوْنَالَّذِيْنَ.

Aur Allah Ke Alaawa Unki Ibadat Karte Hain Jo Unke Liye Aasmaano'n Aur Zameen Mein Se Kuch Bhi Rizq Nahi De Sakte Aur Nahi Unhe'n Is Kaam Ki Istetaa-At. [113]

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيْعُوْنَ.

Unse Kaho Pukaro! In Logo'n Ko Jinhe'n Tum Allah Ke Alaawa Guman Karte Ho, Wo Kisi Takleef Ko Tum Se Na Hata Sakte Hain Aur Na Badal Sakte Hain. [114]

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهِ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا.

Aur Logo'n Ne Allah Ke Alawa Aise Ma'abood Bana Liye Jo Kisi Cheez Ko Paeda Nahi Karsakte Balke Wo Khud Paeda Kiye Jaate Hain, Jo Khud Apne Liye Bhi Kisi Nafa o Nuqsan Ka Ikhteyar Nahi Rakhte, Jo Na Maar Sakte Hain Aur Na Zinda Karsakte Hain, Na Mare Hue Ko Phir Utha Sakte Hain. [115]

وَاتَّخَذُوْا مِنْ دُوْنِهِ آلِهَةً لَّا يَخْلُقُوْنَ شَيْئًا وَهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُوْنَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُوْرًا.

Aur Wo Allah Ke Alaawa Aisee Hastiyo'n Ki Ibaadat Karte Hain Jo Na Unhe'n Nafa'a De Sakti Hain Aur Na Nuqsan Aur Upar Se Mazeed Ye Ke Kaafir Apne Rabb Ke Muqable Mein Har Baaghi A Madadgaar Bana Hua Hai. [116]

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيْرًا.

Unse Kaho Pukar Dekho! Apne In Ma'abudo'n Ko Jinhe'n Tum Allah Ke Alaawa Apna Ma'abood Samjhte Ho, Won A Aasmaano'n Mein Se Kisi Zarrah Baraabar Cheez Ke Malik Hain Na Zameen Mein, Wo Aasmaano'n Aur Zameen Ki Milkiyat Mein Shareek Bhi Nahi Hain Aur Unme Se Koi Allah Ka Madadgaar Bhi Nahi Hai. [117]

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۖ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيْرٍ.

Aur Wo Hastiya'n Jinhe'n Tum Allah Ke Siwa Pukarte Ho Wo Ek Parkaah (Khajoor Ki Guthli Ka Chilka) Ke Maalik Bhi Nahi Hain. Agar Tum Unhe'n Pukaro To Wo Tumhari Duae'n Nahi Sun Sakte Aur Agar Sun Le'n To Inka Tumhein Koi Jawaab Nahi De Sakte Aur Qayamat Ke Roz Wo Tumhare Shirk Ka Inkaar Karde'nge. Haqeeqat Haal Ki Aisee Saheeh Khabar Tuhhe'n Ek Qabar Dene Waale Ke Siwa Koi Nahi De Sakta. [118]

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهِ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ إِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَاءَكُمْ وَلَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ.

[112] Surah Nahal 20-21
[113] Surah Nahal 73
[114] Surah Isra 56
[115] Surah Furqan 3
[116] Surah?? page 79
[117] 22 Page 79
[118] Surah Faatir 13-14

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا.

Unse Kaho Kabhi Tumne Dekha Bhi Hai Apne In Shareeko'n Ko Jinhe'n Allah Ke Siwa Tum Pukarte Ho? Mujhe Batao Unho'n Ne Zameen Mein Kya Paeda Kiya? Ya Aasmaano'n Mein Unki Kya Shirkat Hai? (Agar Ye Nahi Bata Sakte To Unse Poocho) Kya Ham Ne Unhe'n Koi Tehreer Likh Kar Di Hai Jiski Bina Par Ye (Apne Is Shirk Ke Liye) Koi Saaf Sanad Rakhte Ho'n? Nahee'n! Balke Ye Zaalim Ek Doosre Ko Mahez Fareb Diye Jaarahe Hain. [119]

قُلْ أَرَأَيْتُمْ مَّا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۖ ائْتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَٰذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ.

Aye Nabi ﷺ! In Se Kaho Kabhi Tumne Aankh Khol Kar Dekha Bhi Hai Ke Wo Hastiya'n Hain Kya Jinhe'n Tum Allah Ke Siwa Pukarte Ho? Zara Mujhe Dikhao To Sah Ke Zameen Mein Unho'n Ne Kya Paeda Kiya Hai? Ya Aasmaano'n Ki Takhleeq Ya Tadbeer Mein Inka Koi Hissa Hai? Is Se Pehle Aai Hui Koi Kitab Ya Ilm Ka Baqiya (In Aqaaed Ke Suboot Me) Tumhare Paas Ho To Wohi Le Aao Agar Tum Sacche Ho. Aaqir Us Aadmi Se Ziyada Gumrah Kaun Hoga Jo Allh Ke Alaawa Aisee Hastiyo'n Ko Pukare Jo Qiyaamat Tak Ise Jawab Na De Sakti Ho'n Balke Wo Unki Duao'n Se Be Qabar Hain Aur Jab Tamaam Insan Jamaa Kiye Jaae'nge Us Waqt Wo Hastiya'n Pukarne Walo'n Ki Dushman Ban Jaae'ngi Aur Unki Ibaadat Ka Inkaar Karde'ngi. [120]

Mazkoora baala ayaat muqaddasaat mein Allah Ta'ala ne mushrikeen ke aqeede ki tardeed ki hai aur waazeh kar diya hai ke Maa Fauqul Asbaab quwwato'n ka maalik sirf Allah Ta'ala hai. Iske alaawa poori kaaenaat mein se kisi ko ikhteyarat ka ek zarra bhi nahi mila. Jo shakhs Allah Ta'ala ke alaawa mein asbaab se baalatar hokar ek zarra bhi ikhteyar tasleem karta hai wo shirk karta hai, yehi *Shirk Fil Tasarruf hai*, iska murtakib Mushrik hai.

[119] Surah Faatir 40

[120] Page 80

Kya Ambiya عليهم السلام aur Auliya رحمهم الله ko Maa Fauqul Asbaab Ikhteyaraat Haasil The?

1. Ambiya o Rusul عليهم السلام jis qaas maqsad ke liye bheje gae the wo insaano ko hidaayat karna, unhe'n zulmaat se noor ki taraf laana, kufr o shirk ke gadho'n se nikal kar tauheed ki haqeeqat samjhana tha. Is silsile mein Ambiya o Rusul عليهم السلام ne ye kaam to badarja aula kiya ke logo'n ko haq ki taraf bulate aur haq baat sunate the lekin unhe'n ye quwwat o ikhteyar nahi diya gaya tha ke jis ke dil mein chaahe'n ye hidayat utar dein.

Hidaayat dena Allah Ta'ala ka kaam hai, Ambiya ka kaam sirf rehnumaai karna hai.

Nabi e Kareem ﷺ ke cha cha Abu Talib jab qareeb ul marg the to Nabi e Kareem ﷺ is ke paas tashreef lae to iske paas Abu Jahal aur Abdullah bin Abi Umaiyya bin Al Mughaira ko paaya.

Aap ﷺ ne farmaya: Aye Cha cha! Laa ilaaha Illallah keh lo, main ise Allah ke yaha'n bataur e hujjat pesh karunga.

Abu Jahal aur Abdullah bin abi Umaiyya ne kaha: "Kya tum deen Abdul Mutallib se be raghbati ikhteyar kare ga?"

Nabi e Kareem ﷺ is par kalma tauheed pesh karte re aur wo dono apni baat dohrate rahe hatta ke Abu Taalib ne *Laailaha illallah* padhne se inkaar kar diya aur kaha main Abdul Mutallib ke deen par hu'n to.

Nabi e Kareem ﷺ ne farmaya: Main tumhare liye Allah Ta'ala se isteghfar karta rahunga jab tak roka na gaya.

To Allah Ta'ala ne ye aayat naazil ki:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

Nabi ﷺ Aur Imaan Walo'n Ke Liye Layaq Nahi Ke Wo Mushrikeen Ke Liye Bakhshish Maa'nge'n Agarche Wo Qareebi Rishtedaar Ho'n Jabke Unhe'n Waazeh Ho Jaae Ke Wo Dozakhi Hain" [121]

Isis tara abu Taalib ke baare mein ye aayat bhi naazil hui:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Beshak Aap ﷺ *Jisey* Chaahe'n Hidaayat Nahi De Sakte Balke Allah Ta'ala Jisey Chaahta Hai Hidaayat Se Nawaazta Hai Aur Wo Hidaayat Waalo'n Ko Qoob Jaanta Hai. [122]

Maloom hua ke hidaayat dena Allah Ta'ala ke ikhteyar mein hai agar Nabi e Kareem ﷺ ko ye ikhteyar hota to Abu Talib ko kabhi kufr par na marne dete kyou'nke Nabi e Kareem ﷺ Abu Talib ke imaan ke bade harees the, balke Aap ﷺ to har kaafir ke imaandar hone ke harees the. Isi liye bohot ziyada mehnat aur jaddo-jahed se kaam lete the.

Irshaad e Baari Ta'ala hai:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا

To Kahee'n Tum Apni Jaan Par Khel Jaoge In Ke Peeche Agar Wo Is Baat Par Imaan Na Laae'n Gham Se. [123]

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[121] Surah Tauba 112

[122] Surah Qasas: 56 Qhazaaen ul Irfaan – Maulvi Naeemuddin Muraadabaadi Barailwee P 294 & 564 – Also in Bukhari & Muslim

[123] Surah Kahaf 6 Tarjuma Ahmad Raza Khan

Ek aur muqam par farmaya:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

Kahee'n Tum Apni Jam Par Khel Jaoge In Ke Gham Mein Ke Wo Imaan Nahi Laae. Agar Ham Chaahe'n To Asman Se In Par Koi Nishani Utaare'n Ke Unki Gardane'n Is Ke Huzoor Jhuki Reh Jaae'n.[124]

Mazeed farmaya:

وَمَا أَنتَ بِهَادِ الْعُمْيِ عَن ضَلَالَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ

Aur Andho'n Ko Gumrahi Se Tum Hidaayat Karne Waale Nahi, Tumhare Sunae To Wohi Sunte Hain Jo Hamaari Ayaato'n Par Imaan Late Hain Aur Wo Musalmaan Hain.[125]

In ayaat se ma'loom hua ke Ambiya o Rusul ﷩ jis mishan ke liye mabo's kiye gae the is mein bhi in ko Maa Fauqul Asbaab quwwate'n aur ikhteyaraat haasil na the, in ka kaam sirf baat poh'nchaana tha, ise dilo'n mein utaarna aur siraat e mustaqeem ki taufeeq inaayat farmaana Allah Wahdahu la shareek ka kaam hai.

Raseeul Munafiqeen Abdullah Bin Ubai jab faut hua to iska beta Abdullah (Jo Musalmaan aur baap ka ham naam tha) Rasool Allah ﷺ ki khidmat mein haazir hua aur kaha ke: Aap apni qamees inaayat farmae'n taa-ke main apne baap ko is mein kafnaa doo'n, doosre aap iski namaaz e janaaza padhae'n.

Aap ﷺ ne qamees inaayat kardi aur janaaza padhane ke liye bhi tashreef le gae, Umar Bin Khattab رضي الله عنه ne Aap ﷺ se kaha: Allah Ta'ala ne to Aap ko aise logo'n ki namaaz e janaaza padhane se roka hai, Aap ﷺ kyo'n is ke haq mein dua maghfirat karte hain?"

Aap ﷺ ne farmaya: Allah ne mujhe ikhteyar diya hai (Yani Duae Maghfirat se roka nahi) Allaht Ta'ala ne farmaya hai ke agar Aap ﷺ in ke liye 70 martaba bhi isteghfaar kare'n to main moaaf nahi karunga to main 70 se ziyaada marta ba unke liye bakhshish maang loonga. Chunache Aap ﷺ ne namaaz e janaaza padhai *jis par* Allah Ta'ala ne ye aayat naazil farmaai:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

Un Mein Se Koi Marjaae To Aap Iski Namaaz Janaaza Hargiz Na Padhe'n Aur Na Iski Qabar Par Khade Ho'n. Is Liye Ke Unho'n Ne Allh Aur Uske Rasool Ke Saath Kufr Kiya Hai Aur Marte Dam Tak Badkar Wo Be Ataa-At Rahe.[126]

Ek riwayat mein hai: Jab ise (Abdullah bin Ubai) ko dafnaane ke liye qabrastan le jaaya gaya aur qabar mein dafnaaya gaya phir Aap ﷺ tashreef laae ise qabar se nikalwaya aur apne ghutno'n par rakha aur apna la'ab dahan lagaaya aur qamees pehnai.[127]

Ma'loom hua ke jisey Aqeeda e Tauheed aur Saheeh Imaan naseeb nahi ise kaaenaat ki badi se badi hasti bhi Allah Ta'ala se moaaf nahi karwa sakti aur ye baat bhi waazeh hogai ke Nabi ﷺ jinhe'n Allah Tabaarak wo Ta'ala ne bohot a'ala muqam o mansab ataa kiya, wo bhi kisi ko hidaayat nahi de sakte. Hidaayat dena Allah ke ikhteyar mein hai.

Abdullah bin Ubai ko Aap ﷺ ka qamees pehnaana, iski namaaz e janaaza adaa karna aur la'ab dahn lagaana kuch kaam na aaya. Lihaaza jab Aap ﷺ ki qamees aur la'ab ka tabarruk kisi ki bakhshish o najaat ka sabab na ban saka

[124] Page 83
[125] Surah Rum 53
[126] Surah Tauba 84 Bukhari & Muslim, Tafseer ibne Kaseer V2 – P 614
[127] Bukhari & Muslim

to maujooda daur ke Matsoofeen, Peer o Faqeer, Aastaane o Gaddi Nasheen aur Dastaar o Jubba ke A'ameen ka Tabarruk kya haiseeyat rakhta hai?

2. Ambiya o Rusul عليه السلام ne jab apne da'awati mishan ko rooe zameen par phaelaana chaaha to shyaateen o tawaagheet aur in ke muttabe-een ne unhe'n bade bade masaaeb o aalaam se hamkinaar kiya aur Ambiya عليه السلام ka jo tarz e amal tha is se bilkul ye baat maaloom hoti hai ke wo Mukhtaar-e-Kul na the aur na hi Maa Fauq al Asbaab quwwato'n aur ikhteyaraat se muttasif the. Quraan e Hakeem mein bohot saare Ambiya o Rusul عليه السلام ka tazkirah maujood hai.

Nuh عليه السلام ki qaum par jab unki tableegh giraa'n guzri to qaum ne kaha:

Bole Aye Nuh! Agar Tum Baaz Na Aae To Zaroor Sangsaar Kiye Jaaoge. [128]

قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ.

Is dhamki par Nuh عليه السلام ne unhe'n kaha ke aajaao muqable karlo balke Allah Ta'ala se apni aur momineen ki najaat ki dua ki:

Aye Mere Rabb! Meri Qaum Ne Mujhe Jhutlaaya, Tu Mujh Mein Aur Unme Poora Faisa Karde Aur Mujhe Aur Mere Saath Waale Musalmaano Ko Najaat De. [129]

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ.

Balke Nuh عليه السلام ne yahaa'n tak kaha:

Apne Rabb Se Dua Ki Ke Main Maghloob Hoo'n Tu Mera Badla Le. [130]

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ.

Maaloom hua ke agar Nuh عليه السلام ko Maa Fauq ul Asbaab quwwate'n muyassar hote'n to maghloobiyat ka zikar na karte isi tarha Hazrat Hud عليه السلام ke liye.[131]

Hazrat Ibraheem عليه السلام ke liye[132]

Hazrat Lut عليه السلام ke liye.[133]

Hazrat Shuaib عليه السلام ke liye.[134]

Hazrat Ayyub عليه السلام ke liye.[135]

Hazrat Musa عليه السلام ke liye.[136]

Hazrat Harun عليه السلام ke liye.[137]

Qaatimul Ambiya, Sayyadul Mursaleen, Imam e Aazam Muhammadur Rasoolallah ﷺ jab Ghazwa Ohad mein zakhmi hue to Aap ﷺ ki zuban e mubaarak se ye alfaaz nikle:

[128] Surah Ash Shuara: 116 Tarjuma Ahmed Raza
[129] Surah Ash Shuara: 117-118 Tarjuma Ahmed Raza
[130] Surah Qamar: 10 Tarjuma Ahmed Raza
[131] Surah Hud aayat 54-56
[132] Surah Ambiya aayat 70-71
[133] Surah ash Shuara aayat 167-169 - Surah Hud aayat 80-81
[134] Surah Hud aayat 51 & 92
[135] aayat 41 & 43
[136] Surah Ta Ha aayat 45 - Surah ash Shuara aayat 14 - Surah Qasas aayat
[137] Surah A'araaf aayat 15 jaisi surato'n ka mutala'a kare'n

Wo qaum kaise kaamyab hosakti hai jis ne apne Nabi ko zakhmi kiya aur uska agla daant tod diya, haalaanke wo unhe'n Allah Wahdahu laa shareek ki tarf da'awat de raha tha.

To Allah Ta'ala ne ye aayat naazil farmaai: "(Aye Nabi ﷺ!) Faisle ke ikhteyarat mein tumhara koi hissa nahi, Allah ko ikhteyar hai chaahe unhe'n moaaf kare chaahe saza de kyo'nke wo zaalim hain. [138]

كَيْفَ يُصْلِحُ قَوْمٌ شَجُّوْا نَبِيَّهُمْ وَكَسَرُوْا رُبَا عِيَتُهُ وَهُوَ يَدْعُوْهُمْ اِلَىْ اللهِ فَاَنْزَلَ اللهُ عَزَّ وَجَلَّ: لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ.

Maaloom hua ke Nabi e Mukarram ﷺ ko agar Maa Fauq ul Asbaab ikhteyaraat haasil hote to Aap ﷺ kuffar ke haatho'n zakhmi nahote. Agar Aap ﷺ ne ikhteyaraat rakhte hue istemaal nahi kiye to aise jazbaat ka izhaar kyo'n kiya? Jis par Allah Ta'ala ne mazkoora aayat naazil ki.

Is saari bahes se maaloom hua ke mushrikeen arab Allah Ta'ala ki zaat ka iqraar karte aur ise Kahliq, Maalik, Raaziq, Mudabbirul Umoor, Samaa-ato'n aur Binaai ki quwwato'n ka maalik aur Panaah dene waala samjhte the, *lekin* iske saath saath Ambiya o Rusul عليهم السلام , Malaaeka, Jin aur Butho'n wagahira ko Maa Fauqul Asbaab quwwato'n ka maalik bhi samajhte the aur apni mushkilaat o haajaat mein unhe'n pukarte the, in se muraade'n maangte aur in ke naam ke nazraane dete the jis wajah se Allah Ta'ala ne unhe'n mushrik qaraar diya.

[138] Saheeh Muslim (Kitabul Jihaad) – Musnad Ahmad – Sunan Tirmizi – Ibne Majah

Kalma-go Mushrik

Sawaal: Kalma Shaadat padhne waale shakhs ko mushrik kaha jaa sakta hai?

Jawaab: Jis tarha Allah Ta'ala akela hai iska koi shareek nahi, wo akela hi Haajat rawaa, Mushkil Kusha, Rozi Rasaa'n, Faryaad ras, Ganj Bakhsh, Faiz e A'alam, Gaus ul Aazam, Banda Parwar, Aulaad ki Ne'mato'n se nawaazne waala, Nafa o Nuqsaan ka maalik aur tamaam kaaenat ka Muntazim Haqeeqi hai isi tarha Farmarawa aur Halaal o Haraam ke iqtiyaar ka maalik bhi wohi hai, agar koi shakhs kalma sahaadat padh kar bhi ghair Allah ko halaal o haraam ka Maalik o Mukhtaar aur Mushkil kusha o Haajat rawa samjhe to wo bhi Mushrik keh laaega.

Irshaad e Baari Ta'ala hai:

وَلَا تَأۡكُلُوا مِمَّا لَمۡ يُذۡكَرِ اسۡمُ اللَّهِ عَلَيۡهِ وَإِنَّهُ لَفِسۡقٌ وَإِنَّ الشَّيَاطِيۡنَ لَيُوحُوۡنَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَادِلُوۡكُمۡ ۖ وَإِنۡ أَطَعۡتُمُوۡهُمۡ إِنَّكُمۡ لَمُشۡرِكُوۡنَ.

Aur Ise Na Khaao Jispar Allah Ka Naam Na Liya Gaya Ho Aur Wo Beshak Sahitaan Apne Dosto'n Ke Dilo'n Mein Daalta Hai Ke Tum Se Jhagde'n Aur Agar Tum Inka Kehna Maano To Us Waqt Tum Mushrik Ho.[139]

Shaitaan ne apne saathiyo'n ke zariye zariye ye baat phaelaai ke ye musalmaan Allah ke zabeeh kiye hue, yaane murdaar ko to haraam aur apne haat se zibah kiye hue ko halaal gardaante hain aur ye da'awa karte hai ke ham Allah ko maan-ne waale hain to Allah tabaarak wo Ta'ala ne farmaaya jis par Allah ka naam le kar zibah kiya jaae ise khao aur jis par Allah ka naam na liya jaae ise na khaao aur in mushrikeen ki baato'n ke peeche mat lago, agar tum ne hukm e khuda-wandi tark kar diya aur mushrikeen ki ataat ikhteyar karli to tum bhi mushrik hojaaoge.

Imam Abu Bakar (al maaroof) Ibnul Arbi ؒ raqamtaraaz hain:

اَنَّمَا يَكُوْنُ الْمُؤْمِنُ بِطَاعَةِ الْمُشْرِكِ مُشْرِكاً اِذَا اَطَاعَهُ فِيْ اعْتِقَادِهِ الَّذِىْ هُوَ مَحَلُّ الْكُفْرِ وَ الْاِيْمَانِ فَاِذَا اَطَاعَهُ فِيْ الْفِعْلِ وَعَقْدُهُ سَلِيْمٌ مُسْتَمِرٌّ عَلَىْ التَّوْحِيْدِ وَالتَّصْدِيْقِ فَهُوَ عَاصٍ فَافْهَمُوْهُ ذٰلِكَ فِيْ كُلِّ مَوْضِعٍ.

Momin aadmi jab mushrik ki ataat is aqeede mein karta hai jo kufr o imaan ka mahal hai to mushrik hojaata hai aur uska aqeeda Tauheed o imaan par saalim o qaaem hai lekin wo mushrik ki ataat af-aal mein karta hai to aasi o nafarmaan hai. Ye baat har muqaam par samajhlo. [140]

Aur Imam Qurtubi ؒ farmate hain:

فَدَ لَّتِ الْاٰيَةُ عَلىٰ اَنَّ مَنِ اسْتَحَلَّ شَيْئًا مِمَّا حَرَّمَ اللّٰهُ تَعَالىٰ صَارَ بِهِ مُشْرِكًا وَقَدْ حَرَّمَ اللّٰهُ سُبْحَانَهُ الْمَيْتَةَ نَصًّا فَاِذَا قَبِلَ تَحْلِيْلَهَا مِنْ غَيْرِهِ فَقَدْ اَشْرَكَ.

Is aayat kareema ne is baat par dalaalat ki hai ke jis aadmi ne Allah Ta'ala ki haraam kirda cheez ko halaal jaana to wo mushrik hogaya, Allah Tabaarak wo Ta'ala ne murdaar ko bataur e nass haraam kiya hai jab Allah Ta'ala ke alaawa se wo is ki hillat ko qubool karle ga to shirk ka murtakib hoga. [141]

Imam Zajaaj ؒ ne farmaya:

وَفِيْهِ دَلِيْلٌ عَلىٰ أَنَّ مَنْ اَحَلَّ شَيْئًا مِمَّا حَرَّمَ اللّٰهُ اَوْ حَرَّمَ مَا اَحَلَّ اللّٰهُ فَهُوَ مُشْرِكٌ.

Is aayat e kareema mein is baat ki daleel hai ke jis ne Allah ki haraam karda kisi cheez ko halaal jaana ya iski halaal karda ko haraam jaana to wo mushrik hai.[142]

[139] Surah Al Ana'am) (Tarjuma: Ahmad Raza

[140] Ahkaam ul Quran V2 P 207

[141] Tafseer e Qurtubi V7 P01

[142] Ma'alim ut Tanzeel – Al Maaroof Tafseer e Baghwee V2 P 127

Kyou’n ke Allah Tabaarak wo Ta’ala ke alaawa kisi doosre ko halaal o haraam ka mukhtaar maan-na ise Rabb banana hai, jaisa ke Yahood o Nasaara ne apne ulaama aur darwesho’n ko halaal o haraam ka ikhteyar sau’np diya tha to Allah Ta’ala ne unke is aqeede ka zikar karte hue farmaya:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ.

Unho’n Ne Apne Ulama Aur Darwesho’n Ko Allah Ke Siwa Apna Rabb Banaa Liya Hai Aur Is Tarha Maseeh Ibne Mariyam (A) Ko Bhi, Haalaa’nke Unko Ek Ma’abood Barhaq Ke Siwa Kisi Ki Ibaadat Ka Hukum Nahi Diya Gay Tha, Wo Jis Ke Siwa Koi Ibaadat Ke Layaq Nahi Wo Unki Mushrikaana Baato’n Se Paak Hai. [143]

A’dee Bin Haatim ke baare mein zikar kiya gaya hai ke jab wo Nabi ﷺ ke paas aae to unke gale mein sone ya chaandi ki Saleeb (Cross) thi, Aap ﷺ *us waqt* is aayat kareema ki tilaawat kar rahe the to

A’dee ne kaha: Ya Rasool Allah ﷺ ! Wo to ulaama aur paadriyo’n ki ibaadat nahi karte the.

To Aap ﷺ ne farmaya: Wo in ki Halaal karda ashyaa ko halaal aur haraam karda ashya ko haraam gardaante the aur ye unki ibaadat hai.[144]

Maaloom hua ke Allah Ta’ala ka iqtiyaar halaal o haraam kisi doosre mein tasleem karna unki ibaadat karna hai aur ye shirk hai, isi liye Allah ne musalmaano se farmaaya:

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.

Agar Tum Ne Unki Ataat Ki To Tum Mushrik Ho. [145]

Maaloom hua ke musalmaan agar mushrikeen ke aqaaed mein unki paerwee karega to mushrik kehlaaega.

Ek aur muqam par farmaaya:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ.

Unme Se Aksar Allah Ko Maante Hain Magar Is Tarha Ke Uske Saath Doosro’n Ko Shareek Banaate Hain, Yaane Allah Par Imaan Bhi Rakhte Hai Phir Bhi Mushrik Hain. [146]

Imam Maalik رحمه الله ka Aqeeda:

Imam Maalik رحمه الله waghaira ke daur mein bhi musalmaano’n ke bohot se firqe ho chuke the, us waqt ke ***Qadriyya***” jo *Taqdeer* ke munkar the jab unke saat shaadi ke baare mein Imam Maalik (rahihmahullah) se pooch gaya to unho’n ne Quran ki ye Aayat padhi:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ.

Momin Ghulaam Mushrik Se Behtar Hai.[147]

Imam Ibne Taimiyyah رحمه الله ka Aqeeda:

وَالَّذِيْنَ يَزُوْرُوْنَ قُبُوْرَ الْاَنْبِيَاءِ وَالصَّالِحِيْنَ وَيَحُجُّوْنَ اِلَيْهِمْ لِيَدْعُوْهُمْ وَلِيَسْأَلُوْهُمْ اَوْ لِيَعْبُدُوْهُمْ وَيَدْعُوْهُمْ مِنْ دُوْنِ اللهِ هُمْ مُشْرِكُوْنَ.

Jo Log Ambiya (A) Aur Nek Logo’n Ki Quboor Ki Ziyaarat Karne Aate Hain Aur Unhe’n Pukaarne Aur Unse Sawaal Karne Ki Garaz Se Aate Hain Ya Is Liye Aate Hain Ke Unki Ibaadat Kare’n Aur Unhe’n Allah Ke Alaawa Pukaare’n To Aise Log Mushrik Hain. [148]

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[143] Surah Tauba Page 90 (*Alaawa azee’n Tafseer ibne Kaseer V2 P384 - Tafseer Ibn Abi Haatim V6 P 1784 - Jaamia Bayaaul Ilm V2 P 109 me*)

[144] Tafseerul Ya’ala al Qadeer V2 P 331

[145] Surah an A’aam 121

[146] Page 91

[147] Surah Al Baqara 221) (Kitaabus Sunnah by Ibne Abi A’asim: 198 & Allama Albaani رحمه الله ne iski sanad ko Saheeh qaraar diya hai

[148] Ar Radiallhuta’ala anhodul A’alal Ikhnaai: P 02

Ek aur muqam par farmaate hain:

Dua bhi ibaadat mein se hai, jo shakhs murda ya ghaaeb makhlooqat ko pukaarta hai aur unse madad talab karta hai, halaa'nke Allah Ta'ala ne iska hukum nahi diya is ke Rasool ne amr wa joobi aur Isteh-baabi, aisa shakhs deen mein Mubtade'e, Rabbul A'alameen ke saath mushrikh hai aur aisee bidat ka murtakib horahaa hai jis par Allah ne koi daleel naazil nahi ki. [149]

وَالدُّعَاءُ مِنْ جُمْلَةِ الْعِبَادَاتِ فَمَنْ دَعَا الْمَخْلُوْقِيْنَ مِنَ الْمَوْتىٰ وَالْغَائِبِيْنَ وَاسْتَغَاثَ بِهِمْ مَعْ اَنَ هٰذَا اَمْرٌ لَمْ يَأَمُرْبِهِ اللّٰهُ وَلَا رَسُوْلُهُ اَمْرَ اِيْجَابٍ وَلَا اسْتِحْبَابٍ كَانَ مُبْتَدِعًا فِيْ الدِّيْنِ مُشْرِكاً بِرَبِّ الْعَالَمِيْنَ مُبْتَدِعَ بِدْعَةٍ مَّا اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطَانٍ.

Haafiz Abdus Salaam Bhatwi Sahaab Ka Mauqif:

Haafiz sahaab *(Abdus Salaam Bhatwi Sahaab)* Ta'aweez ke muta'aliq ek sail ke jawaab mein farmaate hain: Ye baat to zaahir hai ke agar Ta'aweez mein Allah ke alaawa kisi aur se madad maangi gai ho ya gair ka naam ya hindse (numbers) likh kar gale mein dale jaae'n to ye sareeh shirk hai aur aisa karne waala mushrik hai, Imam banana jaaez nahi. [150]

Ummat e Muslimah ke Shirk ke Muta'aliq Ahadees Nabawiya ﷺ

1. Hazrat Saubaan رضي الله عنه se ek taweel hadees mein hai ke Rasool Allah ﷺ ne farmaaya:

Itni Der Tak Qiyaamat Qaaem Nahi Hogi Jabtak Meri Ummat Ke Qabaail Mushrikeen Ke Saath Na Mil Jaae'n Aur Yaha'n Tak Ke Meri Ummat Ke Qabaail Butho'nki Ibaadat Kare'nge. [151]

لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَلْحَقَ قَبَائِلُ مِنْ اُمَّتِىْ بِالْمُشْرِكِيْنَ وَحَتّٰى تَعْبُدَ قَبَائِلُ مِنْ اُمَّتِىْ الْاَوْثَانَ.

Nabi ﷺ ki ye peshan goi bilkul sach saabit hui, Nabi ﷺ ki ummat se aaj kitne hi log aise hain jo buth parasti ke shirk mein mubtala hain.

Awwalan: Qabar ki ibaadat karna hi buth parasti hai, Nabi e Mukarram ﷺ ka irshaad giraami hai:

Agar kahee'n un logo'n ne shirk kiya hota to.

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا لَعَنَ اللّٰهُ قَوْمًا اِتَّخَذُوْا قُبُوْرَ اَنْبِيَاءِ هِمْ مَسَاجِدَ.

Aye Allah! Meri qabar ko buth na banana (ke iski ibaadat ki jaae) Allah Ta'ala ki laanat bares aisee qaum par jinho'n ne apne Ambiyaa عليهم السلام ki qabro'n mar masjide'n banaae'n. [152]

Fiqa Hanafi ki motabar kitaab Raddul Muhtaar mein marqoom hai:

Agar Kahee'n Un Logo'n Ne Shirk Kiya Hota To.

اَصْلُ عِبَادَةِ الْاَصْنَامِ اِتِّخَاذُ قُبُوْرِ الصَّالِحِيْنَ مَسَاجِدَ.

Butho'n ki ibaadat ki asal wajah nek logo'n ki qabro'n par masjide'n banana hai. [153]

Is saheeh hadees se ma'a loom hua ke qabro'n par masjide'n banana, wahaan ibaadat karna, qabro'n par sajda reyzi waghaira ka mafhoom qabro'n ko buth banana hai. Lehaaza jis bhi qabar par ibaadat sar anjaam di jaati hain wo bun hain, in ki parastish karna laanat ka mustahiq thaherna hai.

[149] Kitaabul Waseela bi Hawaala Tauheed Qhaalis P 508 by Shaikh Badiuddin Shah Rahimahullah

[150] Majallah Ad Da'awah – P 41 Augush 1990

[151] Abu Dawood – Kitaabul Fitan, Musnad Ahmad, Ibne Majah

[152] Musnad Hameedi 1025 – Musnad Ahmad V2 P 146 – Musannaf Abdur Razzaq V8 P 464

[153] Akmalul Bayaan: 45

Saniyan: Mulk e Pakistan mein kitni hi aisee qabre'n hain jin ki ibaadat ki jaati hai.

Is baat ka mushaeda kiya gaya hai aur ab bhi kiya jaa sakta hai balke main ne khud dekha hai ke subha sawere log wagano'n par jab A'ali Hajweri ke darbaar ke paas se guzarte hain to Wagan mein baithe baithe A'ali Hajweri ko salaam karte aur ma'afiyaa'n maangte hain, qabar parasti ke saath saath wahaa'n par lakdi waghaira ke buth bana kar unki bhi parastish ki jaati hai.

Mudeer (Editor) *Majallah Ad Da'awah*. Janab Ameer Hamza Sahaab, S*ultan Baahu"* ke mazaar ka aankho'n dekha haal bayaan karte hain ke: M*ain ek kamre me… ijaazat paakar jo main andar gaya to wahaa'n qabre'n hi qabre'n thee'n, jinhe'n main ne gina to wo taqreeban 29 thee'n, in qabro'n mein se baaz par lakdi ke buth rakhe hue the, ek buth ki haiyat you'n thee ke aurat ne baccha uthaya hua hai.* [154]

Mazeed likhte hain ke: E*k aurat thi, isne lakdi ka khilona pakda ise wo apne jism par pherne ke baad apne baccho'n ke jism par pherne lagi*. [155]

Agar mazeed tasalli matloob hao to Lahore mein *Ghode Shah* ke darbar ka musaheda kar lein, jahaan par ghodo'n ke buth kaseer tadaad mein rakhe hue hain aur khawateen bil-khusoos in ghodo'n ki puja karti dikhai de'ngi.

Maaloom hua ke Sarwar e Ambiya, Khaatimur Rusul, Muhammadur Rasool Allah ﷺ ki peshan goi harf ba harf poori ho rahi hai, kalma padhne waale Aap ﷺ ke ummati qabar parasti aur buth parasti ke Qa'ar Mazlat mein buri tarha gire pade hain. Balke in mazaaro'n aur aastaano'n par lage hue darakhto'n ki bhi pooja paat ki jaati hai.

Ameer Hamza Sahaab Sultan Baahu ke darbaar ke muta'alliq mazeed raqam taraaz hain: I*si tarha darbar ke peeche ek beri ka daraqt hai, is daraqt ke neeche mard aur aurte'n jholiya'n aur daaman pahila kar baithe hote hain, jiski jholi mein patta gir jaae wo samajhta hai mujhe beti mil gai, jiske daaman mein phal lagne ke mausam mein Ber gir gaya wo samajhta hai ladka mil gaya*" [156]

Maaloom hua ke mushrikeen arab ki tarha naam nihaad musalman bhi darakhto'n ki pooja paat karta hai, in darakhto'n ke saath chaadare'n, sabz rang ke dupatte, jaanwar ki rassiya'n aur patte bataur e tabarruk bandta hai aur yaah'n aakar apni murade'n talab karta hai.

Nabi e Mukarram ﷺ ne darakhto'n ko mutabarrak samajhkar waha'n par ashiya latkane ko unhe'n ma'abood aur qaabil parastish banana qaraar diya hai. Sultan Baahu ke darbar par jis tarha beri ka daraqt mushrikeen ke liye Malja o Maawa bana hua hai isi tarha mushrikeen ka bhi ek beri ka daraqt tha jisey *Zaat an Nawaat* kaha jaata tha.

Anwaat (Noo-tu'n) ki jamaa (Plural) hai jis ka ma'ane hai latkana aur mua'allaq karna, mushrikeen is ke saath apna asleha aur deegar samaan baandh dete the aur uske gird mujawar ban kar baith jaate the, is liye ise *Zat an Nawaat* se mausoom kiya gaya hai, is ke baare mein Hadees e Nabawi mulaaheza kare'n:

Abu Waqid Laithee ؓ se riwayat hai ke bilaa shuba Rasool Allah ﷺ jab hunain ki taraf nikle to ek (Beri ke) daraqt ke paas se guzre jisey *Zaat an Nawaat* kaha jaata tha, mushrikeen is par apna asleha latkate the (Chand Sahaba ؓ jo nae nae musalmaan hue the) unho'n ne kaha jis tarha in ke liye *Zaat an Nawaat* hai hamaare liye bhi isi tarah ka *Zaat an Nawaat* banaade'n. Nabi ﷺ ne (ye baat sunkar) farmaya: Allahu Akbar!" Ye to isi tarha hai jaise bani israel ne kaha tha

عَنْ اَبِیْ وَاقِدِنِ اللَّیْثِیِّ اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَمَّا خَرَجَ اِلٰی حُنَیْنٍ مَرَّ بِشَجَرَۃٍ یُقَالُ لَھَا ذَاتُ اَنْوَاطٍ یُعَلِّقُ الْمُشْرِکُوْنَ عَلَیْھَا أَسْلِحَتَھُمْ فَقَالُوْا یَارَسُوْلَ اللّٰہِ اِجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ کَمَا لَھُمْ ذَاتُ أَنْوَاطٍ فَقَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ: اَللّٰہُ اَکْبَرُ ھٰذَا کَمَا قَالَتْ

[154] Aasmaani Jannat aur Darbaari Jahannam P 119

[155] Aasmaani Jannat aur Darbaari Jahannam P 120

[156] Aasmaani Jannat aur Darbaari Jahannam P 117

hamaare liye be ek ma'abood muqarrar karde'n jis tarha unke ma'abood hain. Albatta zaroor tum pehle logo'n ke tareeqo'n par chaloge.[157]

بَنُوْ اِسْرَائِيْلَ اِجْعَلْ لَّنَا إِلٰهًا كَمَا لَهُمْ آلِهَةٌ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ.

In sab mein tasreeh (it is clear that) ki wo beri ka daraqt tha.

Is saheeh hadees se maaloom hua ke tabarruk ke liye darakhto'n par asleha waghaira latkana in darakhto'n ko Ilah banana hai aur musalman ka aqeeda ye hai ke L*aa Ilaaha Ilallah – Allah Ta'ala ke siwa koi ma'abood barhaq nahi*. Phir is hadees ka aakhri jumla is baat par saraahat ke saath dalaalat karta hai ke Nabi ﷺ ka kalma padhne waale aise bhi ho'nge jo pehli qaumo'n ki tarha shirk kare'nge aur yahood o nasaara aur mushrikeen arab ke tareeqe par chalenge.

Sahaba ikraam ؓ shirk se intehaai nafrat karte the, hatta ke agar kahee'n shirk ka shuba tak paeda ho raha hota to ise dafan kar dete. Sayyadna Umar ؓ ko jab maaloom hua ke *Baiyat e Ridwaan waale* daraqt ki log pooja paat karne lage hain aur ise mutabarrak samajh kar iski ibaadat karne lage hain to unho'n ne ise ukhadwa diya tha.

Naafe'e *Rahimahullah* farmate hain ke Umar ؓ ko ye baat poh'nchi ke kuch log (*Baiyat e Ridwaan* waale) daraqt ke paas aakar namaaze'n adaa karte hain to unho'n ne inko daraaya dhamkaaya phir ise kaatne ka hukum diya, pas ise kaat diya gayaa. [158]

عَنْ نَافِعٍ أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ بَلَغَهُ أَنَّ قَوْمًا يَأْتُوْنَ الشَّجَرَةَ فَيُصَلُّوْنَ عِنْدَهَا فَتَوَعَّدَهُمْ ثُمَّ أَمَرَ بِقَطْعِهَا فَقُطِعَتْ.

Maaloom hua ke Aap ﷺ ki peshangoi sacchi saabith hui, Aap ﷺ ka kalma padhne walo'n ne is daraqt ko mutabarrak jaan liya. Jahaa'n Aap ﷺ ne 1400 Sahaba ikraam ؓ se bait lee thee. Wahaa'n aakar logo'n ne namaaze'n adaa karna shuroo karde'n. Qhalifatul Muslimeen Umar bin Khattab ؓ ne un logo'n ko daan'ta bhi aur ise katwa bhi diya.

Maujooda hukumrano'n ko Umar ؓ ki is fe'l فعل se ibrat pakadna chaahiye aur darbaaro'n aur aastaano'n ki ta'meerat mein hissa lene ki bajaae unhe'n giraana chaahiye taa-ke shirk ke addo'n ka khaatma ho aur aqeeda Tauheed ki pukhtagi ho kyou'nke musalman hukumraan ka fareeza hai ke wo deen Islam ka saheeh nizaam qaaem kare aur ye tab hi hosakta hai jab shirk ke addo'n ka qaatema kiya jaae aur aqeeda Tauheed par saheeh amal kiya jaae, lekin badd qismati ye hai ke hamaare hukumran bajaae iske ke wo saheeh islami aqaaed o amaal ki tarweej kare'n aur unki asaaha'at ke liye apni tamaam tar tawanaiya'n aur quwaate'n sarf karde'n.

Mazaaraat o maqaabir ki ta'ameer o taraqqi ke liye din raat kosha'n hain. Isi silsile ki kadi pichle dino'n Ali Hajweri ke mazaar par ek darwaze ka iftetaah hai jis ka iftetaah Wazeer e Aazam aur Wazeer e A'ala ne apne hawariyyo'n samet karke qabar parasti ko taqwiyat di hai. Yadrahe jab tak yaha'n qabar parasti aur Rabbe zul Jalaal wal Ikraam ki gustakhi aur shirk hota rahega us gunah mein hukumran tabqa baraabar ka shareek hoga.

Allama Ahmad ar Rumi al Hanafi ؒ apni kitaab *Majaalisul Abraar* mein farmate hain:

Qabro'n ke liye Shama'a, Tel waghaira nazar man-na jaaez nahi, is liye ke ye ma'aseeyat o naa-farmani ki nazar hai jo poori karna jaaez nahi. Balke is par qasam ke kaffare jaisa kaffara laazim aaega aur in qabro'n

لَا يَجُوْزُ اَنْ يُّنْذَرَ لِلْقُبُوْرِ الشَّمْعُ وَلَا الزَّيْتُ وَلَا غَيْرُ ذَالِكَ فَاِنَّهُ نَذَرُ مَعْصِيَةٍ لَا يَجُوْزُ الْوَفَآءُ بِهِ بَلْ يَلْزَمُ الْكَفَّارَةُ مِثْلَ كَفَّارَةِ الْيَمِيْنِ، وَلَا اَنْ يُوْقَفَ عَلَيْهَا شَيْءٌ مِنْ ذٰلِكَ، فَاِنَّ هٰذَا الْوَقْفَ لَا يَصِحُّ وَلَا

[157] Musnad Humaidi – Tirmizi (Kitabul Fitan) Musand Ahmad – Musannaf Abdur Razzaq – Ibne Hibban – Sharah Usool Eteqaad Ahlus Sunnah wal Jama'ah

[158] Fathul Baari – Tabaqat ibne Sa'ad – Al-bidaaya wan Nihaaya – Ibne Abi Shaiba aur Hafiz Ibne Hajar (Rahihmahullah) ne iski sanad ko saheeh kaha hai.

يَحِلُّ إِثْبَاتُهُ وَتَنْفِيْذُهُ وَقَالَ الْإِمَامُ اَبُوْبَكْرٍ الْطَرْ طُوْشِيُّ: اُنْظُرُوْا... رَحِمَكُمُ اللهُ تَعَالىٰ.... أَيْنَمَا وَجَدْتُّمْ شَجَرَةً يَقْصُدُهَا النَّاسُ وَ يُعَظِّمُوْنَهَا وَ يَرْجُوْنَ الْبَرْءَ مِنْ قِبَلِهَا وَيَضْرِبُوْنَ بِهَا الْمَسَامِيْرُ وَالْخِرَقُ فَهِيَ ذَاتُ أَنْوَاطٍ فَاقْطَعُوْهَا.

par is jaisi ashiya ka waqf karna bhi jaaez nahi. Aisa waqf yaqeenan naa-durust hai. Is ka isbaat aur nufuz halaal nahi.

Imam Abu Bakar Tartooshee ﷫ ne farmaya: Dekho (Allah tumhare upar rahem kare) jahaa'n kahee'n bhi tum aisa daraqt paao jo logo'n (ki haajaat) ka maqsood ho aur wo uski ta'azeem karte ho'n aur is se Tandrusti o Shifa ki ummeed rakhte ho'n. In mein keel thokte aur kapde latkate ho'n to wo ise *Zat an Nawaat* hai ise kaat do.[159]

Lehaaza aise muqamaat jahaa'n par daraqto'n ki pooja paat hoti hai unhe'n khatam kar dena chaahiye taa-ke shirk ka khaatima ho aur aise qubbe aur pukhta mazaraat ko giraana waajib hai. Iski bahes aakhir mein mulaaheza ho.

2. Abu Huraira ؓ se riwaayat hai ke Rasool Allah ﷺ ne farmaya:

لَا تَقُوْمُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلْيَاتُ نِسَاءِ دَوْسٍ عَلىٰ ذِيْ الْخَلَصَةِ وَذُوْالْخَلَصَةِ: طَاغِيَةُ دَوْسٍ الَّتِيْ كَانُوا يَعْبُدوْنَهَا فِيْ الْجَاهِلِيَّةِ.

Us waqt tak qiyaamat qaaem nahi hogi, yahaa'n tak ke Doos qabeele ki aurto'n ke sure'n (thighs) *Zul Qhalsa* par harkat kare'n ge, *Zul Qhalsa* Doos qabeele ka buth tha jiski wo jaahiliyat mein ibaadat karte the.[160]

Sure'n (thighs) hilne ka matlab ye hai ke is buth ka tawaaf aur is ki bandagi kare'ngi, maaloom hua ke buth parasti ummat e muslima mein qiyaamat se pehle daaqil hojaaegi aur buth parasti ko to adna sa musalmaan bhi shirk samajhta hai, lehaaza ummat e muslima mein se kuch log aise ho'nge aur hain jo is shirk mein mubtala hone ki wajah se mushrik hain aur ye bhi maaloom hua ke is beemari mein aurte'n ziyada hisaa leti hain aur qabro'n par sajda rez hone ke saath nazre'n, niyaaze'n aur chadaawe chadaati hain aur ham dekhte hain ke daur e haazir mein kitne hi aise aastaane aur asthaan hain ke log unke gird chakkar kaat-te aur tawwaf karte hain aur ise ibaadat samajhte hain.

Jaisa ke awwamun naas mein se ek sha'er kehta hai.

Dosti Rabb Di Lod Na'a hai'n

Qil'ey waale da padla chod na'a hai'n

Qil'ey waale de gard tawaaf kar le

Makke jaavne di koi lod na'a hai'n

Eeehai Qusoor Nigaah da Naadaa'no

Rabb Hoor Nalehe Salaamhai'n Peer Hoor Na'a hai'n

Fadal Rabb da Je Matloob Howe

Qil'ey waale waalo'n much mod na'a hain [161]

[159] Majaalisul Abrar P 20 Printed in Riyaadh

[160] Bukahri & Muslim – Kitabul fitan & Musnad Ahmad

[161] Harfi Rumooz e Ma'arefat Page: 3

Isi tarha Page 16 mein likha hai:

Tu Hai'n Noor Khuda Qil'ey Waaliya

Naaeb Mustafaa Qil'ey Waaliya

Saano'n Ka'abe De Jaane De Lodh Nai'n

Ka'aba Rauza Tera Qil'ey Waaliya

Yaane ye naadaan saaer apne Peer Ghulaam Murtuza (*Qila'a Shareef*) Sheikhupura waale ki madah (Taareef-Praised) mein kehta hai ke ye Khuda ka noor hai aur Nabi ﷺ ka naaeb hai, balke Rabb aur Peer ekhi hai'n, is liye hame'n Ka'abe jaakar Tawaaf o Ziyaarat ki zarurat nahi kyou'nke peer ka Aastaana o Rauza bazaat e khud Ka'aba hai.

Al-a'ayaaz billah! Is liye ham yahaa'n hi tawaaf kare'nge.

Isi tarha Khwaja Ghulaam Fareed Chishti Chaa Chadaa'n Shareef waale ke *Deewan* Page: 207 mein likha hai:

Chaa Chad Waang Madeena Jaatum Te Koth Mathan Baitullah
Rang Bana be Rangi Aaya Ketum Roop Tajalli
Zaahir De Wich Murshad Haadi Baatin De Wich Allah
Naazuk Mukhda Peer Fareeda Saano'n Dasda hai Wajhullah [162]

Mundarja baalaa hawaalajaat se maaloom hua ke A'asr haazir ke kalma go bhi bilkul isi tarha qabro'n ke gird tawaaf o chakkar kaat-te hai'n, jis tarha zamaana jaahilliyat ke log butho'nki ibaadat karte the balke Aap ﷺ ki peshan goi ke mutaabiq logo'n ne buth parasti shuroo kardi hai aur aurte'n is faasid aqeede par bil-khusoos amal paera hain.

3.

Ayesha ؓ ne kaha maine Rasool Allah ﷺ ko kehte suna hai ke: Itni der tak raat aur din khatam nahi'n hon'ge yahaa'n tak ke Laat aur Uzza ki parastish ki jaaegi. [163]

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتّٰى تُعْبَدَ اللَّتُ وَالْعُزّٰى.

Is saheeh hadees se bhi maaloom hua ke qiyaamat se qabl phir Laat wo Uzza ki ibaadat hone lagegi, log Islam ki talimaat ko pase pusht daal kar Laat wo Uzza ki ibaadat karte lag jaae'nge aur Laat wo Uzza ki ibaadat sareeh shirk hai.

4.

Abu Zar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Mere paas Jibraeel ؑ tashreef laae, unho'n ne mujhe is baat ki basharat di ke Aap ﷺ ki ummat se jo aadmi is haal mein mara ke wo Allah ke saath kisi cheez ko shareek nahi karta tha wo jannat mein dakhil hua. Main ne kaha agar is ne zinaa aur chori bhi ki ho tab bhi jannat mein dakhil hoga? Aap ﷺ ne farmaya: Agar is ne zinaa aur chori bhi ki ho.[164]

اَتَانِیْ جِبْرِيْل عَلَيْهِ السَّلَامُ فَبَشَّرَنِیْ اَنَّهُ مَنْ مَاتَ مِنْ اُمَّتِكَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ قُلْتُ وَ اِنْ زَنٰى وَاِنْ سَرَقَ؟ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ.

Yaane wo apne gunaah ki saza bhugat kar jannat mein daakhil hojaaega lekin is ummat se shirk karne waala hamesha ke liye jahannam mein jalta rahe ga, is baat ki wazaahat Muslim Shareef ke baab I*sbaat as Shifaa'-at wa Ikhraaj al Muwahhideen minan Naar"* se bhi hojaati hai.

5. Abu Hurairaa ؓ se marwi hai ke Rasool Allah ﷺ ne farmaaya:

Har Nabi ki ek dua qubool ki jaati hai, har Nabi ne apni dua mein jaldi ki aur main ne apni dua apni ummat ki shafaaát ke liye qiyaamat waale din ke liye chupaa rakhi hai aur meri dua insha Allah meri ummat mein se har us aadmi ko poh'nchegi jo is haalat mein faut hua ke wo Allah ke saath kisi ko shareek nahi thehraata tha. [165]

لِكُلِّ نَبِّيٍ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ وَإِنِّیْ اِخْتَبَأْتُ دَعْوَتِیْ شَفَاعَةً لِأُمَّتِیْ يَوْمَ الْقِيَامَةِ نَائِلَةٌ اِنْ شَاءَ اللهُ مَنْ مَاتَ مِنْ اُمَّتِیْ لَايُشْرِكُ بِاللهِ شَيْئًا.

6. Mua'awiya bin Haida ؓ ne kaha, Rasool Allah ﷺ ne farmaya:

[162] Hajj Faqeer Bar Aaastaa'nah Peer Page 40
[163] Muslim – Kitabul Fitan
[164] Saheeh Muslim, Kitabul Imaan 103
[165] Saheeh Muslim, Kitabul Imaan 338

لَا يَقْبَلُ اللهُ مِنْ مُشْرِكٍ، أَشْرَكَ بَعْدَ مَا أَسْلَمَ عَمَلًا حَتّٰى يُفَارِقَ الْمُشْرِكِيْنَ اِلَى الْمُسْلِمِيْنَ.

Allah Ta'ala kisi aise mushrik ka koi amal qubool nahi karta jis ne Islam laane ke baad shirk kiya hatta ke mushrikeen ko chod kar Muslaamano'n mein aajaae. [166]

7. Abdullah bin Masood ؓ farmaate hain jab ye aayat naazil hui:

الَّذِيْنَ آمَنُوْا وَلَمْ يَلْبِسُوْا إِيْمَانَهُمْ بِظُلْمٍ أُوْلَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُوْنَ.

Wo log jo imaan laae aur unho'n ne apne imaan ko zulm ka libaada nahi pehnaaya, unhe'n logo'n ke liye aman hai aur yehi hidaayat yaafta hain. [167]

To Sahaba ikraam ؓ ne kaha ham mein se kis ne zulm nahi kiya? To Allah Ta'ala ne is zulm ki tauzeeh karte hue ye aayat naazil kardi:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

Beshak Shirk Zulm e Azeem Hai. [168]

Maaloom hua ke imaan laane ke baad bhi aadmi shirk kar sakta hai aur shirk karne ki wajah se ise mushrik kaha jaata hai.

Ishkaal No. 1:

Ba'az afraad ne naasamjhi ki bina par likh diya ke: Huzoor ﷺ ka irshad hai ke meri ummat ke rag o reshe mein Tauheed is darja saraayat kar chukhi hai ke mujhe in ke dobaara Shirk ki taraf laut jaane ka mutlaq andesha nahi.

Firqa Parasti Page 72 nez kuch aur aise hi log Bukhari mein marwi Hazrat Uqba bin A'amer ؓ ki byaan karda hadees ka ye hissa ke Nabi ﷺ ne farmaya:

وَاللهِ مَا اَخَافُ عَلَيْكُمْ اَنْ تُشْرِكُوْا بَعْدِىْ وَلٰكِنْ اَخَافُ عَلَيْكُمْ اَنْ تَنَافَسُوْا فِيْهَا.

Allah ki qasam! Main tumhare muta'alliq is baat se nahi darta ke tum mere baad Shirk karoge lekin mujhe dar hai ke tum ek doosre ke muqaable par duniya mein raghbat karoge. [169]

Is hadees ko pesh karke kehte hain ke ummat e Muslima kabhi shirk nahi karsakti. Isi tarha Shaddad bin Ous ؓ se riwaayat hai ke Rasool Allah ﷺ ne farmaaya:

اِنَّ اَخْوَفَ مَا اَتَخَوَّفُ عَلٰى اُمَّتِىْ الْاِشْرَاكُ بِاللهِ اَمَّا اِنِّىْ لَسْتُ اَقُوْلُ يَعْبُدُوْنَ شَمْسًا وَلَا قَمْرًا وَلَا وَثْنًا وَلٰكِنْ اَعْمَالًا لِغَيْرِ اللهِ وَشَهْوَةً خَفِيَّةً.

Mujhe apni ummat par sabse ziyaada ishraak billah ka khof hai behre kaif main ye to nahi keha ke wo Sooraj, Chaand, aur butho'nki ibaadat kare'nge balke wo ghairullah ki qaatir amaal kare'nge aur mahez khwahishaat ke paeroo hon'ge, ya'anee khaalis Allah ke liye amal nahi kare'nge alke dikhawa kare'nge. [170]

Izaala:

Awwala'n: In hardo ahadees ka matlab ye hai ke ummat e muslima majmooi taur par mushrik nahi'n hogi balke ba'az afraad ummat e muslima se aise ho'nge jo shirk ke murtakib ho'nge aur ba'az qabaail buth poojna shuroo karde'nge jaisa ke oopar *Abu Dawood, Musnad Ahmad aur Ibne Majah* ke hawaale se Hadees e Thaubaan ؓ se mstafaad hota hai.

[166] Ibne Majah, Kitabul Hudood & Musnad Ahmad
[167] Surah al Ana'am
[168] Page 103 Bukhari, Kitabul Imaan
[169] Bukhari, Kitaabul Janaaez
[170] Ibne Majah, Kitabbuz Zohod ar Riyaa was sama'ah & Musnad Ahmad

1. Shaareh Bukhari, Hafiz Ibn Hajar A'asqalaani ﷫ raqamtaraaz hain:

Nabi ﷺ ke is farmaan (Mujhe tumhare muta'alliq shirk ka dar nahi) ka matlab ye hai ke tum majmooi taur par shirk nahi karoge is liye ke ummat e muslima mein se baaz afraad ki jaanib se shirk ka wuqoo hua hai, Allah Ta'ala hame'n apni panaah mein rakhe. [171]

قَوْلُهُ (مَا اَخَافُ عَلَيْكُمْ أضنْ تُشْرِكُوْا) أَىْ عَلىٰ مَجْمُوْعِكُمْ لِاَنَّ ذٰلِكَ قَدْ وَقَعَ مِنَ الْبَعْضِ أَعَاذَنَا اللّٰهُ تعالىٰ.

2. Allama Badaruddin A'aini Hanafi ﷫ raqamtaraaz hain:

مَعْنَاهُ عَلىٰ مَجْمُوْعِكُمْ لِاَنَّ ذٰلِكَ قَدْ وَقَعَ مِنَ الْبَعْضِ وَالْعَيَاذُ بِاللّٰهِ تَعَالٰى.[172]

3. Allama Abul A'abbas Ahamd bin Muhammad al Qastalaani ﷫ farmaate hain:

أَىْ مَا أَخَافُ عَلىٰ جَمِيْعِكُمُ الْإِشْرَاكَ بَلْ عَلىٰ مَجمُوْعِكُمْ لِاَنَّ ذٰلِكَ قَدْ وَقَعَ مِنَ الْبَعْضِ.[173]

In har 2 ibaarato'n ka mafhoom bhi wohi hai jo Haafiz ibne Hajar ﷫ ki ibaarat ka hai.

Aimma Mohaddiseen ﷭ ki tashreeh se maaloom hua ke ummat e muslima majmooi taur par mushrik nahi hogi albatta baaz afaad o qabaail shirk kare'nge jaisa ke aaj kar bohot se log ahle quboor se isteghaasa, faryaad rasi, nazr o niyaaz waghaira ke shirk mein mubtala hain.

Saniyan: In Ahadees ka mafhoom ye bhi hosakta hai ke Aap ﷺ ke baad Sahaba Ikraam ﷡ shirk nahi kare'nge kyou'nke is baat ke awwaleen mukhatib wohi the. Ibne Hajar A'asqalaani ﷫ is Hadees ki sharah mein farmaate hain:

Yaqeenan Aap ﷺ ke baad Sahaba ﷢ shirks nahi kare'nge, pas is tarha hi hua yaane kisi Sahaabi ﷜ ne shirk nahi kiya. [174]

وَ أَنَّ اَصْحَابَهُ لَا يُشْرِكُوْنَ بَعْدَهُ فَكَانَ كَذٰلِكَ.

Ishkaal Number 2:

Nabi e Mukarram ﷺ ne Makke ke andar shirk ki mazammat bohot ziyaada ki hai, lekin Madeena Tayyaba aakar Aap ﷺ ki policy tabdeel hogai, phir Aap ﷺ ke rukh jango'n ki taraf hogaya aur mushrikeen aur shirk ki mazammat ziyaada nahi ki, is liye daur e haazir ke kalma go ke baare mein hame'n ziyaada sakhti se kaam nahi lena chaahiey.

Izaala:

Rasool Allah ﷺ ne apni poori zindagi mein aqeeda e tauheed ke baare mein kabhi naram pehlu ikhteyar nahi kiya balke Aap ﷺ poori quwwat aur zor se Allah Wahdahu Laa Shareek ki Tauheed ka isbaat aur shirk ki naïf karte rahe. Madani daur mein Aap ﷺ ka mushrikeen ke khilaaf talwaar uthaana is baat ki zinda daleel hai ke Makke ki nisbat yahaa'n Aap ﷺ ne shirk ki amalan ziyaada mazammat ki hai. Aur peeche Abu Waqid Laithee ﷛ ki hadees mufassal guzar chuki hai ke Aap ﷺ ne Ghazwa Hunain ko jaate hue jab Sahaba ﷢ ki baat suni ke unho'n ne kahaa hamaare liye bhi unki tarha *Zaat an Nawaat* ki tarha koi *Zaat an Nawaat* banade'n to Aap ﷺ ne unki is baat ka bohot bura maana aur farmaya: Allahu Akbar! Tum to bani israel ki tarha baate'n kar rahe ho junho'n ne kaha tha ke hamare liye bhi unke maaboodo'n ki tarha ma'abood banaado. Goya, ghazwa hunain ko jaate hue bhi Aap ﷺ ne aqeeda e tauheed mein narmi nahi ki kyou'nke Islami jahaad ki buniyad hi saheeh aqeeda e tauheed par hai. Aap ﷺ ne

[171] Fathul Baari V3 P 211
[172] Umdatul Qaari, Sharah Saheeh Bukhari V8 P 107
[173] Irshaad as Saari lish Sharah Saheeh Bukhari V2 P 440
[174] Fathul Baari V6 P614

fauran Sahaba رضي الله عنهم ko aqeeda e tauheed samjhaya aur unki galti ka izaala farmaya. Isi tarha Aap ﷺ ka irshaad e graami ke:

أُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَشْهَدُوْا أَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَ يُقِيْمُوْا الصَّلٰوةَ وَ يُؤْتُوْا الزَّكٰوةَ فَاِذَا فَعَلُوْا ذٰلِكَ عَصَمُوْا مِنِّىْ دِمَاءَ هُمْ وَاَمْوَالَهُمْ اِلَّا بِحَقِّ الْاِسْلَامِ وَحِسَابُهُمْ عَلَى اللهِ.

Mujhe hukum diya gaya hai ke logo'n se ladaai karu'n yaha'n tak ke wo is baat ki sahaadat de'n ke Allah ke siwa koi ibaadat ke layaq nahi aur Muhammad ﷺ Allah ke rasool hain aur Namaaz qaaem kare'n aur Zakaat adaa kare'n. Jab unho'n ne ye umoor sar-anjaam de diye to unho'n ne mujhse apna khoon aur amwaal mehfooz kar liye Islam ke haq ke alaawa aur inka hisaab Allah Ta'ala par hai. [175]

Zaahir hai ke Aap ﷺ ko qitaal ka hukum madeene mein hi mila hai, is hukum mein Aap ﷺ ne sare dast Aqeeda tauheed zikar farmaya hai ke jo Allah Ta'ala ki uloohiyat ki shaadat de deta hai aur uske saath Muhammad Rasool Allah ﷺ ki risaalat ki gawaahi aur aqaame e Salah aur adaae Zakaat kar leta hai to iske saath qitaal nahi. Maaloom hua ke Aap ﷺ ne Aqeeda tauheed ke baare mein madani daur mein bhi policy naram nahi ki balke awwal nambar par Aqeeda tauheed hi ko rakha hai. Isee tarha madani soorato'n ke andar bhi bohot se muqamaat par Allah Ta'ala ne shirk aur mushrikeen ki mazammat isi tarha ki hai jis tarha makki surato'n mein shirk aur ahle shirk ki tardeed ki hai. Isee tarha Aap ﷺ ne zil Qhalsa, Laat, Manaat, Uzza aur Taif waghaira ke butho'nko madeena mein hi aakar fauji daste bhejkar mandham karwaya.

Ye baat kehna ke Aap ﷺ ne madeena mein aakar shirk ke baare mein naram rawayya ikhteyar karliya tha Aap ﷺ par bohot badaa bohtaan hai.

Ishkaal No 3:

Jis ne ek baar zuban se kalma padh liya to ise bilaa aakhir jannat mein bhej hi diya jaaega, lihaaza kalma'go hamesha hamesha ke liye jahannam mein nahi rahega.

Izaala:

Ye baat mutlaq nahi hai ke kalmago ek din zaroor jannat mein pahon'ch jaaega, balke ye ahadees un logo'n ke baare mein hai'n jinho'n ne zuban se kalma padh kar iske taqaaze poore kiye aur kalma ka saheeh haq adaa kiya, ya'anee Allah Ta'ala ki tauheed par pukhta yaqeen aur shirk ki mukammil naïf ki lekin jis ne kalma padh kar bhi shirk kiya to is par jannat haraam hai, jaisa ke peeche is baat ka mufassil zikar kiya jaa chuka hai.

Is mafhoom ki ahadees darj e zel hai'n:

1. Muaadh ibne Jabal رضي الله عنه se riwaayat hai ke Rasool Allah ﷺ ne farmaaya:

مَنْ شَهَدَ اَنْ لَّا إِلٰهَ اِلَّا اللهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

Jis ne *Laa ilaaha Il-lallah* ki gawaahi khuloos e dil se di wo jannat mein daakhil hogaya. [176]

Muaad ibn Jabal رضي الله عنه ki doosri riwaayat:

مَنْ مَاتَ وَهُوَ يَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَادِقًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

Jo shakhs is haal mein mara ke wo sacche dil se gawaahi deta hoke Allah ke siwa koi ibaadat ke layaq

[175] Bukhari & Muslim

[176] Muslim, Kitabul Imaan – Saheeh Ibne Hibban & Musnad Ahmad

nahi aur Muhammad ﷺ Allah ke Rasool hain wo jannat mein daaqil hogaya.[177]

Muaad ibn Jabal ؓ ki teesri riwaayat:

Jo aadmi is haal mein mara ke wo Allah ke saath kisi ko shareek nahi karta thaw o jannat mein daaqil hogaya. [178]

مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ.

Muaad ibn Jabal ؓ kis is hadees se ye baat roz e raushan ki tarha ayaa'n aur waazeh hogai ke jisne *Laa ilaaha Il-lallah* khuloos e dil se padha aur uske taqaaze ke mutaabiq amal kiya ya'anee Allah ke saath shirk na kiya phir ise maut aagai to wo aadmi jannat mein daakhil hoga nake *Laa ilaaha Il-lallah* kar shirk karne waala, kyou'nke Allah Ta'ala ka haq tab hi adaa hota hai jab banda Allah ke saath kisi ko shareek na banaae. Sirf is akele ki ibaadat kare, jaisa ke Muaad ibn Jabal ؓ se marwi ek doosri hadees mein ye baat khol kar bayaan kardi gai hai.

Muaad ibn Jabal ؓ farmate hain ke main Nabi e Kareem ﷺ ke peeche sawaari par sawaar tha, to Aap ﷺ ne farmaya:

Aye Muaad! Kya tu jaanta hai ke Allah Ta'ala ka bando'n par kya haq hai? Maine kaha Allah aur uska Rasool ﷺ behtar jaante hain.

Aap ﷺ ne farmaya bande iski ibaadat kare'n aur uske saath kisi ko shareek na banaae'n.

Phir Aap ﷺ ne farmaya kya tu jaanta hai ke bando'n ka Allah par kya haq hai, jab bande ye kaam kare'n?

Main ne kaha Allah aur uska Rasool ﷺ behtar jaante hain, Aap ﷺ ne farmaya ke wo unhe'n jannat mein daaqil karde. [179]

يَا مُعَاذُ! أَتَدْرِىْ مَا حَقُّ اللهِ عَلَىْ الْعِبَادِ؟ قُلْتُ اَللهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ: يَعْبُدوْهُ وَلَا يُشْرِكُوْا بِهِ شَيْئًا أَتَدْرِىْ مَا حَقُّ الْعِبَادِ عَلَىْ اللهِ إِذَا فَعَلُوْا ذٰلِكَ قَالَ: قُلْتُ: اَللهُ وَ رَسُوْلُهُ أَعْلَمُ قَالَ: يُدْ خِلُهُمُ الْجَنَّةَ.

Muaad ibn Jabal ؓ ki is hadees ne faisla kar diya ke *Laa ilaaha Il-lallah* padh kar Allah ki bandagi karne waale aur uske saath shirk na karne waale jannat mein daaqil ho'nge aur jo log shirk kare'nge khwah wo kalma shaadat bhi padhte ho'n inpar jannat haraam hai.

2.

Othman ؓ ne kaha ke Rasool Allah ﷺ ne farmaya jo aadmi is haal mein margaya ke wo *Laa ilaaha Il-lallah* ko jaanta thaw o jannat mein daakhil jogaya" [180]

عَنْ عُثْمَانَ رَضِىَ اللهُ عَنْهُ قَالَ: رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا اِلٰهَ اِلَّا اللهُ دَخَلَ الْجَنَّةَ.

Is hadees se bhi maaloom hua ke sirf *Laa ilaaha Il-lallah* padh lena kaafi nahi, balke uska ma'ana o mafhoom jann-na bhi zaroori hai aur ma'nee o mafhoom mein Allah Ta'ala ki ibaadat ka iqraar aur ghair Allah ki ibaadat ka inkaar shaamil hai, ya'anee tauheed par imaan aur shirk ki naïf zaroori hai. Saheeh Muslim ki tabweeb se bhi yehi baat maaloom hoti hai ke jo shakhs tauheed par faut hua wohi jannat mein daakhil hoga.

Imam Ibne Hibban ؒ ne Muaad ibne Jabal ؓ wali hadees par you'n baab munaqqad kiya hai:

[177] Ibne Hibban

[178] Ibne Hibbat – Musnad Ahmad – Mustadrak Haakim

[179] Musnad Ahmad – Muslim, Kitabul Imaan

[180] Muslim, Kitaabul Imaan – Ibne Hibban & Musnad Ahmad

Yaane is baat ka bayaan ke jannat sirf us aadmi ke liye waajib hogi jisne Allah ki wahdaaniyat ki gawaahi dil ke yaqeen ke saath di aur ikhlaas ke baghair shaadat ka iqraar karne waale ke liye jannat waajib nahi. [181]

ذِكْرُ الْبَيَانِ بِأَنَّ الْجَنَّةَ اِنَّمَا تَجِبُ لِمَنْ شَهِدَ لِلّٰهِ جَلَّ وَعَلَا بِالْوَاحْدَانِيَّةِ وَكَانَ ذٰلِكَ عَنْ يَقِيْنٍ مِنْ قَلْبِهِ لَا أَنَّ الْاِقْرَارَ بِالشَّهَادَةِ يُوْجِبُ الْجَنَّةَ لِلْمُقِرِّبِهَا دُوْنَ أَنْ يُقَرَّبَهَا بِالْاِخْلَاصِ.

Maaloom hua ke *Laa ilaaha Il-lallah* padhne ke saat uska ma'ana o mafhoom jaanta aur khuloos e dil ke saath iska iqraar karta hoga to phir jannat ka haqdaar banega.

3.

Umar bin Khattab ؓ ne kaha Rasool Allah ﷺ ne farmaya beshak main ek aisa kalma jaanta hu'n jo aadmi ko dil ki sachaai ke saath kehta hai phir is par is ko maut aajaati hai is par Allah ne aag haraam kardi hai aur wo kalmia *Laa ilaaha Il-lallah hai*.[182]

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ لَاَعْلَمُ كَلِمَةً لَا يَقُوْلُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ فَيَمُوْتُ عَلٰى ذٰلِكَ اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ لَّا اِلٰهَ اِلَّا اللّٰهُ.

Is saheeh hadees se bhi maaloom hua ke *Laa ilaaha Il-lallah* ko dil ki sacchai ke saath kehne wala aadmi hi jannat ka haqdaar hai.

4.

Obaada bin Saamit ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya jis shakhs ne is baat ki shaadat di ke Allah ke siwa koi ibaadat ke layaq nahi, wo akela hai, iska koi shareek nahi aur Muhammad ﷺ is ke bande aur Rasool hain aur Isa ؑ bhi is ke bande aur Rasool hain aur is ke kalma hai'n, jo is ne Mariyam ؑ ki taraf ilqa kiya aur uski jaanib se rooh hain aur jannat haq hai aur aag haq hai, to Allah ise jannat mein daaqil karega, is ke amaal jaise bhi hue. [183]

عَنْ عُبَادَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ شَهِدَ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ، وَ أَنَّ عِيْسٰى عَبْدُ اللّٰهِ وَ رَسُوْلُهُ و كَلِمَتُهُ أَلْقَاهَا اِلٰى مَرْيَمَ وَ رُوْحٌ مِنْهُ، وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ أَدْخَلَهُ اللّٰهُ الْجَنَّةَ عَلٰى مَا كَانَ مِنَ الْعَمَلِ.

Ibne Hibban waghaira mein hai ke wo jannat ke aatho'n (8) darwaazo'n mein se jis mein se chaahe daakhil hojaae.

Mazkoora baala ahadees e saheeha se waazeh hogaya ke *Laa ilaaha Il-lallah* ki shaadat ise jaante aur samajhte hue khuloos e dil (with heart & soul) ke saath dene waala aur Allah Ta'ala ke saath shirk na karne waala aadmi jannat mein daaqil hoga aur ye bhi yaad rahe ke Islam ke jitney bhi ahkaam hain taqreeban in tamaam ke shuroot hain jin mein se ek shart bhi reh jaae to is amal ka etebaar nahi hota masalan Namaaz ke liye wazu shart hai, agar wazu nakiya jaae to Namaaz nahi hoti. Isi tarha kalma shaadat ki kuch shuroot hain agar wo mafqood ho'n to kalme ka koi etebaar nahi hota.

Ahle Ilm ne *Laa ilaaha Il-lallah* saat (7) shuroot zikar ki hain:

1. Insan uska ma'an o mafhoom jaane taa-ke pata chale ke isse kin baato'n ki naïf aur kin bato'n ka isbaat hota hai, ya'anee ise maaloom hoke Allah ke siwa koi ma'abood e barhaq nahi, wo akela hai, ham is ke siwa kisi ki ibaadat nahi karte aur na is ke saath kisi ko sharek thehraate hain.
2. Is kalme par aisa yaqeen ho ke kisi qism ka shak baaqi na rahe.
3. Aisa ikhlaas hoke jo shirk ke manaafi ho.

[181] Ibne Hibban V1 P 366

[182] Ibne Hibbat – Musnad Ahmed – Mustadrak Haakim

[183] Bukhari, Kitabul Ahadees al Ambiya – Saheeh Ibne Hibban - Muslim, Kitabul Imaan

4. Allah Ta'ala ke saath sidq aur sacchai ho jo munaafiqat ke manaafi ho.
5. Khuloos dil ke saath Allah (Ne'mate'n aur Fadal) ataa karne waale ki tauheed ke saath muhabbat ho jo Islam ke kisi bhi rukn ke saath bughz ke manaafi ho.
6. Allah aur uske Rasool ﷺ ke ahkaam ko inkaar aur tard-dud ke baghair qubool karna.
7. Is kalme ke aagey sar e tasleem kham kar dena aur uske taqaazo'n ko razaa mandi ke saath qubool karna hai. [184]

Har musalman par zaroori hai ke wo kalma e shaadat ko padh kar uske ma'ane o mafhoom jaane, is kalme par yaqeen kaamil rakhe, aisee khaalis niyyat ho jo shirk ke bilkul khilaaf ho Allah Ta'ala ke saath sacchai aur wafaadari kare, munaafiqat se kaam na le, Allah ki tauheed se aisee muhabbat ho ke Islam ke kisi bhi rukn se bughz o E'naad baaqi na rahe, Allah aur uske Rasool ﷺ ke ahkaam ko baghair kisi heele aur hujjat ke tasleem kare, is kalme ke tamaam taqazo'n ko pura kare.

Agar in shuroot mein se ek shart bhi mafqood ho to kalma motabar shumaar nahi hota.

Sheikh Abdur Rahman bin Hasan رحمه الله kalma shaadat ki sharah mein farmaate hain:

Ilm Yaqeen aur Sidq par mabni shaadat hi qaabil e qubool hoti hai aur wo shaadat jo jahaalat, laailmi aur shak par mabni ho won a to motabar hoti hai aur na faaeda mand pas jis shaadat ki buniyad jahaalat, laailmi aur shak par ho to aisa shakhs apni shaadat mein jhoota samjha jaaega.

Kalma tayyaba *Laa ilaaha Il-lallah* naïf aur asbaat dono ko mutzaman hai. Jumla "*laa llaha"* Allah Ta'ala ke siwa har cheez se Uloohiyat ki naïf karta hai aur I*lallah*" Allah Ta'ala ke liye Uloohiyat ko saabit karta hai.

Quraan e Kareem mein Allah Ta'ala farmata hai:

Allah Ta'ala Ne Khud Is Baat Ki Shaadat Di Hai Ke: Is Ke Siwa Koi Ilaah Nahi Hai Aur Farishte Aur Sab Ahle Ilm Bhi Raasti Aur Insaaf Ke Saath Is Baat Par Gawah Hain Ke Zabardast Hakeem Ke Siwa Fil-Waaqea Koi Ilaah Aur Mushkil Kusha Nahi Hai. [185]

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Kalma tayyaba ki haqeeqat se beqabri aur uske saheeh ma'ane se jaahalat ki wajah se aksar log gumrah hue kyou'nke unho'n ne uloohiyat se jis cheez ki naïf hoti thi ise saabit karne ki naapaak jasaarat ki nez Sifat e Uloohiyat ko in afraad mein saabit karne ki koshish ki jin se is sifat ki nafi ki gai hai. Jaise *Ashaabul Quboor, Taghoot, Shajar o Hajar aur Jinnat* waghaira.

Aur is Shirk ko Deen aur Tauheed ko Bidat samajh liya gaya aur tarfa ye ke jo shakhs Tauheed ki da'awat de is ki mukhalifat hoti hai, Afsos! Ke un logo'n ne kalma tayyaba ke mafhoom ko itna bhi na samjha jitna ke kuffar e Makkah ne samjha tha, unho'n ne is kalma ko samjha, phir inkaar kiya jaisa ke Allah Ta'ala farmata hai:

Ye Wo Log The, Jab In Se *Laa Ilaaha Il-Lallah* Kaha Jaata To Ye Ghumad Mein Aajaate Aur Kehte The Ke Kya Ham Ek Saaer, Majnoon Ki Khaatir Apne Maaboodo'n Ko Chod Dein. [186]

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

[184] Usool ad Deen al Islami 45 Printed by Madeena University, Saudi Arabia

[185] Surah Ale Imran 18

[186] Surah As Saaffaat: 35-36

Mushrkeen e Makkah aur aaj ke mushrik mein ye qadr mushtarak hai ke Allah Ta'ala ke siwa jin jin faut (dead) shuda Saleh aur Ahle Quboor aur taaghoot waghaira ki ibaadat karte hain, jab unhe'n is se roka jaata hai to da'awat e Tauheed dene walo'n ki mukhalifat par utar aate hain. Mushrikeen e Makkah ne kama tayyaba ke ma'ane ko samajh kar inkaar kiya aur aaj ka mushrik kalma taiyyaba ke mafhoom ko bhi na samajha aur inkaar bhi kiya. Isi liye aap dekhe'nge ke ye log *Laa ilaaha Il-lallah* ka wazeefa bhi kar rahe hain aur ghair Allah ko bhi pukar rahe hain…

Al Wazeer Abul Muzaffar ﷀ apni kitaab *Al Ifsaah mein* likhte hain: *Laa ilaaha Il-lallah iqraar* karne waale ko laazim hain ke wo is ke mataalib ka acchi tarha samjahta ho jaisa ke Allah Ta'ala farmata hai:

اعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ.

Acchi Tarha Jaan o Ke Allah Ta'ala Ke Siwa Koi Ilah Nahi. [187]

Lafz Allah ka Ilah ke baad bhaalat rafa'a hona is baat ki daleel hai ke uloohiyat sirf Allah Ta'ala ke liye makhsoos hai, Allah Kareem ke siwa koi bhi is ka ahel nahi. Imam Baqaaí *Rahimahullah* farmate hain: L*aa ilaaha Il-lallah* is baat ki bohot badi naïf hai ke Allah Azeem ke siwa koi aur ma'abood ho, ye aisa kalma hai jis ko theek theek jaan lene se qiyaamat ki sakhtiyo'n se najaat mil sakti hai usi waqt poho'nche ga jab ke insan izz-aan o amal se is ke taqaazo'n ko pura kare warna jahaalat ke siwa kuch haasil nahi" [188]

Mazkoora baala tauzeeh se maaloom hua ke khaali *Laa ilaaha Il-lallah* padh lene se jahaalat ke siwa kuch haasil nahi. Is kalme se tabhi faaeda hoga jab is ke ma'ane o mafhoom ko samjha jaae aur is ke taqaazo'n ko poora kiya jaae. Agar aadmi kalma padh kar shirk kare to is kalma ka faaeda na hoga wo abadi jahannami hoga.

Kitabut Tauheed ki *Sharah* Hidaayatul Mustafeed mein hai: Kalma taiyyaba ka aisa iqraar ke jis se na to is ke mafhoom o ma'ane ka ilm ho na yaqeen ho, na iske taqazo'n ke mutaabiq amal ho, na shirk se bezari ho, na qaul o amal mein ikhlaas ho, na dil aur zuban mein ham aahangi ho aur na dil aur a'aza ke kirdar mein yagaangat ho to aisee shaadat bilaa ijma'a ghair naafe aur ghair mufeed hai.

Allama Qutubi *Rahimahullah* Saheeh Muslim ke haashie *Al Mafhoom mein* baab baandhte hain ke:

لَا يَكْفِيْ مُجَرَّدُ التَّلَفُّظِ بِالشَّهَادَتَيْنِ بَلْ لَّا بُدَّ مِنْ اِسْتِيْقَانِ الْقَلْبِ.

Yaane sirf do'no shaadato'n ko zuban se ada karna kaafi nahi balke dil se yaqeen karna zaroori hai.[189]

Ek aur muqam par marqoom hai: Pas haqeeqat ye hai ke jab tak *Laa ilaaha Il-lallah* ke madloolo'n aur taqaazon ko khwah wo naïf par daal ho'n ya asbaat par na samjha jaae aur is par eteqaad na rakha jaae aur inko qubool karke amali jaana na pehnaaya jaae us waqt tak is kalma se koi faaeda haasil na hoga.[190]

Ek aur muqam par marqoom hai: Ebaadul Quboor ki jahaalt kis darja badh gai hai aur wo kis qadr shirk azeem mein mubtala hain ke jo kalma *Laa ilaaha Il-lallah* ke bilkul manaafi hai. Mushrikeen arab aur unki tarha ke doosre mushrik bhi *Laa ilaaha Il-lallah* ka lafzan o maanan inkaar karte the lekin maujooda mushrik lafzan to iska iqraar karte hain lekin maanan is ke munkar hain. Agar tum in ki haalat par ghaur karoge to dekhoge ke wo ghair Allah ki mukhtalif qism ki ibaadate'n kar rahe hain. Masalan Muhabbat, Ta'azeem, Qhauf, Ummeed, Tawaakul, aur Duáe'n waghaira ibadaat mein wo ghair Allah ki taraf maael hain, balke waaqea ye hai ke in ka shirk kai etebaar se mushrikeen arab ke shirk se kai guna ziyada hai.[191]

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[187] Surah Muhammad 19
[188] Qurratul O'oyoun al Muwahhideen V1 P 56 & 58
[189] Hidayatul Mustafeed V1 P 191 & 192
[190] Hidayatul Mustafeed V1 P198
[191] Hidayatul Mustafeed V1 P200

Lehaaza kalma taiyyaba ka sirf zuban se iqraar hi kaafi nahi, balke is par mukammil yaqeen aur uske taqaazo'n ko poora karna bhi zaroori hai, wagarna besood.

Ishkaal No 4:

Maujooda daur ke aksar log laailm aur jaahil hain aur qabaro'n par sajda rezi aur nazr o niyaz jahaalat ki bina par karte hain lehaaza unhe'n mushrik nahi kehna chaahiye, wo jahaalat ki bina par ma'azoor hain.

Izaala:

Jahaalat ki bina par ma'azoori ke muta'aliq sheikh Abdul Aziz ibn baaz *Rahimahullah aur unki **Lajnah**"* ke deegar arakeen ka mufassil fatwa taba'a hua hai wo mulaheza kare.n:

Qabar Parasto’n Ke Baare Mein Sharai Hukum

Sawaal: Hamaare yaha’n qabar parasti a’am hai, iske saath saath ba’az aise log bhi paae jaate hain jo qabar parasto’n ka dafa’a karte hain aur kehte hain ke ye musalman hain aur jahaalat ki wajah se ma’azur hain, lihaaza unhe’n apni betiyo’n ka rishta dene aur unke pee che namaaz padhne mein koi harj nahi, balke isse badh kar ye hazraat unke kufr ke qaileen ko bidati kehte hain aur kehte hain ke in se bidatiyo’n wala sulook kiya jaana chaahiye bilke wo da’awa bhi karte hain ke aap bhi qabar parasto’n ko unki jahaalt ki wajah se ma’azoor samjahte hain kyou’nke janaab ne ghabaashi naami ek shakhs ke tehreer kirda ek phamphlet ki taaeed ki hai jis mein is ne qabar parasto’n ko ma’azoor kaha hai lehaaza janaab e wala se darkhwast hai ke is mauzoo par tafseel se roshni daale’n taa-ke maaloom hojaae ke kin maamlaat mein jahaalat aur laailmi ko uzar qaraar diya jaa sakta hai aur kin umoor mein nahi? Mazeed baraa’n is mauzoo par kuch aham kitabo’n ki taraf rehnumaai farmae’n jin ki taraf is mas-ala mein rujoo kiya jaasake, janaab ki bohot nawaazish hogi?

Jawab:

الْحَمْدُ لِلّٰهِ وَحْدَهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلىٰ رَسُوْلِهِ وَآلِهِ وَصَحْبِهِ وَ بَعْد!

Alhamdulillahi Wahdahu wa Salaatu wa Salaamu A’alaa Rasoolihi wa Aalihi wa Sahbihi wa Ba’ad!”

Kisi shakhs ke baare mein ye faisla karna ke deeni masaael mein be ilmi ki bina par ise ma’azoor qaraar diya jaae ya nahi is ka dar-o-madar is baat par bhihai ke isi ye mas-ala kama haqqahu poh’nchaya jachuka hai ya nahi? Aur is baat par bhi ke mas-ala kis hadd tak waazeh hai aur kis hadd tak is mein ghamooz aur iqfa paya jaata hai aur is baat par bhi ke kisi shakhs mein is mas-ala ko samjhne ki iste’adad kis qadr hai? Is liye jo shakhs kisi takleef ya museebat ko daur karne ke liye qabro’n mein madfoon afraad se faryad karta hai, is wazaahat se bataya jana chahiey ke ye shirk hai aur is pare is hadd tak itmaam hujjat hona chaahiey ke tableegh ka farz adaa hojaae. Is ke baad bhi agar wo shakhs qabar parasti par israar kare to wo mushrik hai, is se duniya mein ghair muslimo’n wala sulook kiya jaae aur agar isi aqeeda par marjaae to aakhirat mein sakht azaab ka mustahiq hoga.

Allah Ta’ala ne farmaya:

رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

“(*Ham Ne*) Khush-Khabri Dene Aur Tambeeh Karne Ke Liye Rasool (*Bheje)* Taa-Ke Rasoollo’n (*Ke Aane)* Ke Baad Logo’n Ke Paas (*Haq Ko Qubool Na Karne Ki)* Koi Hujjat Baaqi Na Rahe Aur Allah Ta’ala Ghaalib Aur Hikmat Wala Hai. [192]

Mazeed farmaya:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا

Aur Ham Azaab Nahi Karte Hatta Ke Rasool Bhej De’n.[193]

Aur farmaya:

وَأُوْحِيَ إِلَيَّ هٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ

“(Aye Nabi! Aap ﷺ Farmade’n) Meri Taraf Ye Quran Wahee Ke Zareiy Bheja Gaya Hai Taa-Ke Is Ke Saath Mein Tum Ko Bhi (Allah Ke Azaab Se) Daraau’n Aur (In Ko Bhi) Jin Tak Ye (Paigham) Poh’nche. [194]

[192] Surah Nisha 165
[193] Surah Isra: 15
[194] Surah Al Anaam 19

Hazrat Abu Hurairah ﷺ se saheeh sanad se ye hadees marwi hai ke Nabi e Akram ﷺ ne farmaya:

وَالَّذِیْ نَفْسُ مُحَمَّدٍ بِیَدِہٖ لَایَسْمَعُ بِہٖ أَحَدٌ مِنْ ھٰذِہِ الْأُمَّةِ یَھُوْدِیٌّ وَلَا نَصْرَانِیٌّ ثُمَّ یَمُوْتُ وَلَمْ یُؤْمِنْ بِالَّذِیْ أُرْسِلْتُ بِہٖ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ.

Qasam hai us zaat ki jis ke haath mein Muhammad ﷺ ki jaan hai! Is ummat mein se jo yahoodi ya isaai mere baare mein sun le (yaane usey maaloom ho jaae ke Allah Ta'ala ne Muhammad ﷺ ko *Nabi* aur *Rasool* banakar bheja) phir wo is (deen) par imaan laae baghair marjaae jo (deen) mujhe de kar bheja gaya hai, wo shakhs (zaroor) jahannami hoga. [195]

Is hadees ko Imam Muslim ﷺ ne riwaayat kiya hai, is ke alaawa bhi bohot se aayaat aur ahadees hain jin se maaloom hota hai ke muakheza tab hi ho saka hai jab kisi ko wazaahat se khabar di jaa chuki ho aur is par hujjat qaaem ho chuki ho. Jo shakhs kisi aise mulk mein rehta ho jahaa'n wo islam ki da'awat ki muta'alliq sunta hai, phir wo imaan nahi laata aur na ahle haq se mil kar haq maaloom karne ki koshish karta hai to wo aise hi hai jaise ke ise da'awat pahon'ch chuki ho aur phir bhi kufr par adaa raha ho. Hazrat Abu Huraira ﷺ ki bayaan karda mazkoora baala hadees is mas-ala ki taaed mein pesh ki jaasakti hai is ke alaawa is ke liye Musa ﷺ ki qaum ka wo qissa bhi daleel ban sakta hai jab saamri ne unhe'n gumrah kar diya tha aur wo bachda poojne lage the. Haala'nke Musa ﷺ Allah se ham kalaam hone ke liye jaate waqt apne peeche Hazrat Haroon ﷺ ko apna naaeb bana kar chod gae the jab Haroon ﷺ ne unhe'n bachde ki pooja se mana'a kiya to unho'n ne kaha:

قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ.

Ham To Isi Par Jame Rahe'nge Hata Ke Musa Waapar Hamaare Paas Aajaae'n.[196]

Unho'n ne shirk ki taraf bulaane waale ki baat maanli aur Tauheed ki da'awat dene waale ki baat maan-ne se inkaar kar diya. Allah Ta'ala ne unhe'n shirk aur dhoke ki baat maan lene mein ma'azoor qaraar diya kyou'nke Tauheed ki da'awat maujood thi aur Musa ﷺ ki da'awat par bhi koi taweel zamaana nahi guzra tha.

Quran majeed mein Allah ne shaitaan ke jahannamiyo'n se jahgde aur shaita ke in se izhaar bara-at ka waaqea bayaan kiya hai. Is se bhi mazkoora baala mauqoof ki taaid hoti hai, Allah Ta'ala farmaate hain:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم ۖ مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Jab Maamle Ka Faisla Ho Jaaega To Shaitan Kahe Ga'beshak Allah Ne Tum Se Saccha Waada Kiya Tha Aur Main Ne Bhi Tum Se Waada Kiya Tha Aur Phir Waada Khilafi Ki, Mera Tum Par Koi Zor Nahi Tha Magar Main Ne Tumhe'n (Gumrahi Ki Taraf) Bulaaya, Tum Ne Meri Baat Maal Li To (Ab) Mujhe Malaamat Na Karo, Apne Aapko Malaamat Karo, Main Tumhe'n Museebat Se Chuda Sakta Hu'n Na Tum Mujhe Chuda Sakte Ho. Is Se Pehle (Duniya Me) Tum Jo Mujhe (Allah Ka) Shareek Banaate Rahe Ho (Ke Allah Ke Ahkaam Ko Chod Kar Meri Baate'n Maante Rahe Ho) Main Is Ka Inkaar Karta Hu'n, Beshak Zaalimo'n Hi Ke Liye Aziyatnaak Saza Hai. [197]

Unho'n ne shaitan ke waade ko sach maan liya tha, shaitan ne in ke saamne jhoot ko sach ke ran g mein pesh kiya aur shirk jaise ghinaune jurm ko khoobsurat bana kar pesh kiya aur wo is ke peche lag gae, lekin Allah Ta'ala ne unhe'n is maamle mein ma'azoor qaraar nahi diya kyou'nke is ke saath saath Allah Ta'ala ki taraf se har us shakhs

[195] Muslim – Mustadrak Haakim – Musnad Ahmad
[196] Surah Taha 91
[197] Surah Ibrahim 24

ke liye azeem sawaab ka saccha waada maujood tha jo is waade ki tasdeeq karke is ki sharee'at qubool karle aur is ke mutaabiq seedhe raaste par gaamzan ho jaae.

Jin ilaaqo'n mein musalmaano'n ki kaseer tadaad maujood hai. In ke haalaat par ghaur karne se maaloom hota hai ke yahaa'n ke rehne walo'n ko do (2) giroh apni apni taraf kheenchne ki koshish karte hai'n. Ek giroh tarah tarah ki shrkiya aur ghair shirkiya bidaat ki taraf bulaahra hai. Wo logo'n ko dhoka dene aur pani bidat ko aam karne ke liye zaeef hadeeso'n aur ajeeb o ghareeb qisse kahaaniyo'n ka sahaara leta hai aur unhe'n dilkash andaz se bayan karke logo'n ko apni taraf kheenchta hai, doosra agar wo haq aur hidaayat ki taraf bulaata hai aur is ke baare mein Kitaabullah aur Hadees e Rasool ﷺ se dalaael pesh karta hai aur fareeq mukhalif ke daawo'n ki ghalati aur fareb ko waazeh karta hai.

Is fareeq ne haq ko waazeh karne aur khaas o aam tak poh'nchaane mein jo koshishe'n hain wo qayaam e hujjat ke liye kaafi hai'n, agarche is fareeq ki afraadi tadaad kam hi ho, kyo'nki haq bayaan karne mein daleel ka etebaar hota hai, kasrat tadaad ka unhe'n jo shakhs samajh bujh rakhta hai aur is qism ke alaaqe mein rahaaesh mazeer hai wo ahle haq ki baate'n sun kar haq ko pehchaan sakta hai bashart-eke wo talaash haq ki koshis kare, khwahishaat nafsaani aur asbiyat se bach kar rahe, daulat mando'n ki daulat aur sardaaro'n ki sardaari dekh kar dhoka na khaae.

Is ke ghaur o fikr ka me'yaar durust ho, aqal o faham se dastbardaar na ho chuka ho, yaane un logo'n mein shaamil na ho jin ki kaifiyat in aayaat mubaaraka mein bayaan hui hai:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا.

Allah Ne Kaafiro'n Ko Yaqeenan Dhutkaar Diya Hai Aur In Ke Liye Bhadkti Aag (Jahannam) Tayyar Ki Hai, Wo Hamesha Is Mein Rahe'nge, Unhe'n Koi Dost Mele Ga Na Madadgaar. Jis Din Aag Mein Unke Cehre Idhar Udhar (Ulat Palat) Kiye Jaae'nge, (Is Din) Wo Kahe'nge: Kaash! Ham Ne Allah Ki Ataa-At Ki Hoti Aur Rasool ﷺ Ki Ataa-At Ki Hoti!" Kahe'nge Aye Hamaare Maalik! Ham Ne Apne Sardaro'n Aur Buzurgo'n Ki Ataa-At Ki To Unho'n Ne Hame'n Raah Raast Se Be Raah Kar Diya" Aye Hamaare Rabb! Unhe'n Dugna Azaab De Aur Unhe'n Badi Laanat Kar. [198]

Albatta jo shakhs ghair islami mulk mein rehta hai aur is ne Islam, Quran aur Nabi Akram ﷺ ki muta'aliq kuch nahi suna, to agar farz kare'n ke aisa koi shakhs maujood hai to is ka hukum ahle fitrat ki tarah hai (jo aise zamaane mein the ke saabeqa Nabi ki talimaat faraamosh ki jaa chuki thee'n aur naya Nabi abhi maboóus nahi hua tha) muslaman Ulama ka farz hai ke is Deen e Islam ke aqaaed aur amaal ki taaleem de'n taa-ke is par hujjat qaaem ho aur is ka uzar khatam ho jaae, qiyaamat ke din aise shakhs se wohi maamla kiya jaae ga jo in afraad se liya jaaega jo duniya mein junoon yak am suni waghaira ki wajah se mukallaf hi nahi the, baaqi rahe wo sharai ahkaam jo aam logo'n ke liye waazeh nahi'n hote masalan in mein wajah dalaalat bohot khafee hai ya dalaael bazaahir a'am mta'araz hain aur tarjeeh mein Ulama mukhtalif aara rakhte hain to is qism ke masaael mein ikhtelaf karne waale par imaan ya kufr ka hukum nahi lagaya jaata balke ye kaha jaata hai ke is ne saeeh kaha aur is se ghalati hui.

Wo indAllah ma'azoor hai aur ise ijtehaad ka sawaab bahrehaal milega aur jis ka ijtehaad saheeh hua ise dugna sawaab milega. Is qism ke masaael samjahne aur is ka tarjuma karne ki salaahiyat mein tfaawat paya jaata hai.

[198] Surah Ahzaab 64 - 68

Quran o Hadees ki nusoos se waaqif hone, saheeh aur zaeef ahaadis mein imtiyaaz aur naasikh o mansookh ki pehchaan waghaira mein bhi sab ulama baraabar nahi hote.

Is se nateeja ye nikalta hai ke jo Ahle Tauheed qabar parasto'n ko kaafir samjhte hain. Unke liye ye durust nahi ke apne in Ahle Tauheed bhaaiyo'n ko kaafir kahe'n jo qabar parasto'n ko kaafir qaraar dene mein taam-mul karte hain.

Asal mein in ke saamne ye fatwa lagaane mein ek shuba hai wo ye ke in qabar parasto'n ko kaafi qaraar dene se pehle in par itmaam hujjat karna zaroor hai, ba-khilaaf ghair muslimo'n ke masalan Yahoodi, Isaai aur Commnist ke, in ke kufr mein koi shuba nahi aur jo unhe'n kaafir nahi samajhta is ka kufr bhi waazeh hai. Allah Ta'a se dua hai ke wo musalmaano ke haalaat durust farmaae aur deen ki samajh ataa farmaae, hame'n aur unhe'n nafs aur gunaaho'n ki shaamat se mehfooz rakhe aur hame'n ye taufeeq de ke ham baghair ilm ke Allah, ya Rasool ﷺ ke muta'alliq kuch na kahe'n. Ye sab kuch Allah Ta'ala haath mein hai aur wohi is par qaadir hai.

وَ بِاللهِ التَّوْفِيْقُ وَصَلَّى اللهُ عَلىٰ نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.[199]

Ishkaal No 5:

Lafz Mushrik ki istelaah Quran e Kareem mein un logo'n ke liye istemaal hui hai jo Allah wahdahu la shareek ki Tauheed al Uloohiyat ka inkaar karte hain. Nabi ﷺ ki risaalat ke munkir hain, isi tarha Qiyaamat, Quraan Majeed aur deegar tamaam ahkamaat sharaiya ko tasleem nahi karte, albatta jo shakhs kalma shaadat padh kar shirkiya aqaaed mein mubtala ho ise Faasiq kehna chaahiey na ke Mushrik.

Izaala:

Ye baat durust hai ke Qurah e Hakeem mein laft mushrik kasrat ke saath aise logo'n ke liye istemaal hua hai jo Allah Ta'ala ki Tauheed Uloohiyat ka inkaar karte hain, isis tarha Nabuwwat o Risaalat, Maa-ad aur Deen ke ahkaam se inheraaf karte hain, lekin Allah Ta'ala ne Quran e Hakeem mein ye baat bhi waazeh ki hai ke agar musalman mushrik ki ataa-at karega to wo bhi mushrik hoga. Irshad e Baari Ta'ala hai:

Aur Agar Tum Ne In Ki (Ya'anee Mushrikeen Ki) Ataa-At Ki To Yaqeenan Tum Bhi Zaroor Mushrik Hoge.[200]	وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.

Quran e Hakeem ki is aayat se ye baat waazeh hogai ke musalman agar mushrikeen ki ataa-at kare'n ge to mushrik kehlaae'n ge, tafseel pichle safhaat mein guzar chuki hai.

Yahaa'n ye baat bhi zahen nasheen karle'n ke lafz K*aafir*" ki istelah bhi Quran e Hakeem mein aise logo'n ke liye istemaal ki gai hai jo Allah aur uske Rasool aur tamaam deen Islam ke munkar hai'n. Lekin ahle Islam ne Qaadiyaniyo'n ko bilaa ijma'a *Kaafir* qaraar diya. Haala'nke *Qaadiyani* Tauheed o Sunnat ke bhi iqraari hai'n aur *Namaaz, Roza* waghaira ke bhi a'amil hain, blake wo kalma *Laailaha Ilallah Muhammadur Rasool Allah* bhi padhte hain, in ke liye bhi *Kaafir* ki iselah ki bajaae *Faasiq o Faajir* ki istelah maan li jaati lekin aisa nahi hua kyou'nke Tauheed o Risaalat ke iqraar ke bawajood unho'n ne *Mirza Ghulam Ahmad Qaadiyani* ko apna Zilli o Brozi Nabi Maana, isi tarha ise *Maseeh e Mau-ood* aur *Mehdi* ke laqab se muttasif kiya to ummat e muslima ne unhe'n *Kaafir* qaraar diya hai balke *Laahori Mirzaaiyo'n* ko bhi jo *Mirza Ghulam Ahmad Qaadiyani* ko *Mujaddid* maante hai'n,

199 Fatawa Lijanna ad Daaima: rukn Abdullah bin Qouóod, Abdullah bin Ghudiyaan, Abdur Razaaq Afeefi – President Abdul Azeez bin Baaz Rahimahullah

200 Surah An A'aam) Page 124

Kaafir hi qaraar diya aur unki faasid taavilo'n ko ***Par ki"*** ki bhi haisiyat nahi di. Jab Aisa shakhs jo Tauheed o Risaalat ke iqraar aur Namaaz, Roza ke amal ke baawujood kisi doosre ko martaba Risaalat par faaez kar deta hai to kaafir qaraar diya jaata hai. To jo shakhs Ambiya, Auliya, Malaaeka, Jinno'n, Sooraj aur Chaand waghaira ko Rabbul A'alameen ke martaba par faaez kar deta hai aur tamaam Ilaahi ikhteyaraat ko Allah ki makhlooq mein amalan maan raha ho to is ko mushrik kyou'n na kaha jaae. *Wallahu A'alam*.

(Farq sirf ye hai ke mirzaiyo'n ne Mirza Ghulam Ahmad Qaadiyani ko nabi keh diya leikin aaj kal ke shirk karne waale log apne ma'abud ko ma'abood kehne ke liye tayyar nahi, agarche in ke saath jo kuch wo karte hain wo ibaadat hi ke zel mein aata hai. Agar wo in ko lafz Ilaah se ta'abeer kare'n to poori ummat e Muslima ke nazdeek wo daairah Islam se khaarij qaraar diya jaaega.)

Ishkaal No 6:

Jab Faasiq o Faajir ke peeche namaaz padhna durust hai to kalmago mushrik ke peeche namaaz panda kyou'n-kar durust nahi, Imam Bukahri ﷬ ne Saheeh Bukahri, Kitaabul Adhaan mein B*aab Imamatul Maftoon wal Mubtade*" qaaem karke ye baat samjhadi hai ke Bida'adti aur Fitne baaz ke peeche bhi namaaz adaa ki jaasakti hai.

Izaala:

Mushrik aadmi ka chu'nke aqeeda saheeh nahi is liye iski Namaaz, Roza, Haj, Zakat aur Jihaad waghaira sab bekar aur be sood hai'n jaisa ke ibtedaae kitab mein mufassil zikar ho chukha hai. Is liye is ke iqteda mein Namaaz ada karna durust nahi. Faasiq o Badd amal shakhs ke amaal mein kharaabi hoti hai is liye is ke peeche bawaqt e zaroorat Namaaz padhi jaasakti hai aur Saheeh Bukhari ki tabweeb ka bhi yehi maqsood hai agar kisi ki bidat aur baghaawat Kufr o Shirk ki hadd tak poho'nch jaae to iski Imamat durust Nahi. [201]

Haafiz Abdus Salaam Bhatwi sahaab ta'aweez ki sharai haisiyat samjhate hue raqamtaraaz hai'n: Ye baat to zaahir hai ke agar ta'aweez mein Allah ke alaawa kisi aur se madam maan'gi gai ho ya ghair ka naam ya hindse likha kar gale mein dale jaae'n to ye sareeh shirk hai aur aisa karne waala mushrik hai, ise Imam banana jaaez nahi. [202]

Imam Ahmad bin Hambal ﷬ Ka Mauqif:

Imam Ahmad bin Hambal ﷬ se in ke bête Abdullah ﷬ ne sawal kiya ke Ahle Bidat ke peeche Namaaz padhna kaisa hai? To Unho'n ne farmaya:

لَا يُصَلِّى خَلْفَهُمْ مِثْلَ الْجَهْمِيَّةِ وَالْمُعْتَزِلَةِ.

Jehmiya aur Motazala jaise bidatiyo'n ke peeche Namaaz na padhi jaae. [203]

Isi kitaab ke V1 P 382 mein jehmiya aur motazala ke saath Qadriyah ke baare mein bhi yehi hukum darj hai.

Imam Abdullah ﷬ farmate hain: Main ne apne baap Ahmad bin Hambal ﷬ se Khalq e Quran ke qaael ki imamt ke baare mein poocha to Unho'n ne farmaya:

لَا يُصلِّى خَلْفَهُ الْجُمُعَةَ وَ لَا غَيْرَهَا اِلَّا إِنَّ لَا غَيْرَهَا اِلَّا إِنَّا لَا نَدَعَ إِتْيَانَهَ فَإِنْ صَلَّى رَجُلٌ أَعَادَ الصَّلَاةَ.

Aise shakhs ke peeche Juma waghaira na padha jaae magar ham Juma ke liye aana tark nahi kare'nge. Agar kisi ne aise aadmi ke peeche namaaz padhli to wo apni namaaz dohraae.[204]

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[201] Sharah Saheeh Bukhari, Maulana Dawood Raaz Dahelwi Rahimahullah Kitabus Salat
[202] Majallah Ad Da'awah P 41, August 1995
[203] Kitabus Sunnah by Abdullah bin Ahmad bin Hambal V1 P 103
[204] Kitabus Sunnah by Abdullah bin Ahmad bin Hambal V1 P 103

Shaikh Abdul Azeez bin Baaz ﷀ aur unki Fatawa committee ka Fatwa:

Shaikh ﷀ aur unki Lijnah (Fatawa Committee) se barailwee jamaat ke peeche namaaz padhne ka hukum daryaaft kiya gay jin ka Aqeeda ye zikar kiya gaya ke:

1. Rasool Allah ﷺ Zindha Hain.

2. Aap ﷺ Haazir o Naazir hain.

3. Qabaro'n walo'n se haajaat rawaai ki darkhwast karte hain.

4. Qabaro'n par gumbad banaate aur charaagh raushan karte hain.

5. Ya Rasool Allah ﷺ, Ya Muhammad ﷺ kehte hain.

6. Raful Yadain karne waale aur Aameen bil Jahar karne waale se naaraz hote aur is Wahhabi kehte hain.

7. Wudoo aur Adhaan mein naam Muhammad ﷺ par anghote choomte hain wgahiruha, aise aqaaed ke haamil ke peeche namaaz ke muta'alliq Shaikh Ibne Baaz ﷀ aur unki committee ke deegar ulama, masalan Shaikh Abdur Razaaq Afeefi, Shaikh Abdullah Qa'aood farmate hain: J*is shakhs ke yehi halaat ho'n is ke peeche namaaz padhna naajaez hai aur agar koi namaazi is ki is haalat se waaqif hone ke bawajood is ke peeche namaaz padhe to iski namaaz saheeh nahi, kyou'nke sawaal mein mazkoora umoor mein se aksar kufriya aur bide'eyah hain jo is Tauheed ke khilaaf hain jisi de kar Allah Ta'ala ne apne Ambiya* ﷺ *ko mab-oos farmaya aur jo is ne apni itabo'n mein bayan farmaai*. [205]

Lehaaza kalmago mushrik ko imam banana naajaez aur uski imamat mein namaaz adaa karna ghair durust hai agar koi shakhs padhle to is par namaaz lautana zaroori hai, wallahu A'alam!

[205] Fataawa Daarul Ifta Saudi Arab V2 P 206

Kalmago Logo'n Ke Nazariyat Ki Jhalak

1. Ek shakhs ne apni kitaab B*aagh e Firdaus al maaroof ba Gulzaar Razwi*" ke safha 25 mein Shaikh Abdul Qaadir Jeelaani ﷺ ke baare mein likha hai.

Paar Bede Ko Lagaadete hain Gausul ilaa Gaus
Doobi naao'n ko tiara dete hain Gausul ilaa Gaus
Mere sarkar ki mitthi mein hai a'alam ke quloob
Dam mein roto'n ko ha'nsa dete hain Gausul ilaa Gaus
Kuch khabar tujh ko hai afsardgi naqal murad
Phool mujhaae khilaa dete hain Gausul ilaa Gaus
Jis ne Ya Gaus museebat mein pukara dil se
Kaam sab iske banaadete hain Gausul ilaa Gaus

Phir isne haashie mein likha hai: Huzoor pur Noor Sayyadna Gaus ul A'aazam (*radiallanuhahu*) ke madarse ke talba kehte hain ke Huzoor hame'n dars de rahe the ke yakaayak aapka chehra mubaarak surkh hoga, dast aqdas apni chaadar mein pooshida farmaliya, thodi der mein dast aqdas nikla to Aasteen se paani tapak raha hai aur haath tar hai, ham bawajah jalaal o haibat ke daryaaft na karsake magar wo din aur taareeq apne paas likh li, do (2) maah baad kuch saudagar haazir hue aur nazar o tahaaef pesh kiye, huzoor ne hamare aagah hone ke liye in se kaifiyat poochi to unho'n ne arz kiya ke yaha'n se do (2) maah ke faasle par hamaara jahaaz doobne laga tha aur hame ***Ya Shaikh Abdul Qaadir Jeelani al Madad"*** ka naara lagaaya. Isi waqt darya mein se ek haat baraamad hua jis ne hamaare jahaaz ko kinaare lagadiya, tareekh o din milaaya to saheeh o mutaabiq paya. [206]

2. Isi kitaab ke safha 26 mein haashiya number 3 mein likha hai: Huzoor Faryaad-ras Gaus ul Aazam (*radiallahunahu*) farmate hai'n jo koi museebat mein mujhe pookar, mujh se madad chaahe, main is ki museebat ko is se door farmaadu'n aur jo koi mere tawassul se Allah Ta'ala se haajat chaahe iski haajat poori ho. [207]

3. Ek A'alim ne likha hai: Jab kabhi main ne istea'anat ki, ***Ya Gaus!*** Hi kaha. [208]

4. Baagh e Firdaus al maaroof ba Gulzaar Razwi" ke safha 26 mein likha hai,

Luh e Mehfooz Mein Tasbiyat ka Haq Hai Haasil
Mard Aurat se Banaadete Hain Gausul ilaa Gaus

Phir iske neeche haashiya number 5 ke tahat likha: Shaikh Sahaabuddin Soherwardi (*radiallhuanhu*) jo silsila Soherwaridya ke Imam hai'n, Aap ki waaleda maajeda Huzoor Gous us Sakhlain (*radiallhuanhu*) ke waalid maadjid ki khidmat mein haazir hoti hain aur a'arz karti hain ke huzoor dua farmae'n mere ladka paeda ho. Aap ne Luh e Mahfooz mein dekha isme ladki marqoom thi. Aap ne farmadiya ke teri taqdeer mein ladki hai. Wo Bi Bi ye sun kar waapas hui, raasta mein Huzoor Gaus ul Aazam (*radiallhuanhu*) mile, aap ke istifsaar par unho'n ne saara maajra bayaan kiya. Huzoor ne irshaad farmaya Jaa Tere Ladka hoga" magar waz'a hamal ke waqt ladki paeda hui. Wo Bibi baargah Gausiyyat mein is maulood ko lekar aae'n aur kehne lagee'n Huzoor ladka maan'go'n aur Ladki Mile? Farmaaya Yahaa'n laao" aur kapda hata kar irshaad farmaya: Ye dekho to ye ladka hai ya ladki?" dekha to ladka aur wo yehi Shaikh Shaabuddin Soherwardi (*rehmatullah aleh*) the. Aap ke huliya mubaarak mein hai ke aapke pistaan misl Aurto'n ke thee'n.

[206] Barkaat e Qaadriyat P 35
[207] Barkaat e Qaadriyat P 31
[208] Malfoozat (Ahmad Raza Khan) V3 P 341

5. Isee kitaab ke Page 26 mein hai:

Bakhuda aisee himaayat to na dekhi na suni

Pao'n phisle to jamaa dete hain Gausul ilaa Gaus

Aasra tod na ayyub na laa dil par hiraas

Baqth khuwabida jaga dete Gausul ilaa Gaus

Phir Page 28 par haashiya number 8 mein thereer kiya: Huzoor Peera'n Peer Dastageer (*radiallhuanhu*) ka irshad hai ke agar mera mureed mashriq mein ho aur main maghrib mein hu'n aur is ka satar khul jaae to main waheen se haath badha kar is ka satar dhaank du'n aur farmate hain qayamat tak jo koi hamaae silsile mein daakhil ho apne aapko hamaara mureed kahe, beshak wo hamaare mureedo'n mein daakhil hai, hamesha ham is ke haami o naasir o dastageer hain. Marte waqt is ko tauba ki tafeeq milegi.

6. Naala e Imdaad Ghareeb mein likha hai: [209]

Ya Rasool Kibriya Faryaad hai Ya Muhammad Mustafa Faryaad hai

Aap ki Imdaad ho mera Ya Nabi Haal Abtar hua Faryaad hai

Sakht Mushkil mein Phansa hu'n Aajkal Aye mere

Mushkil Kushaa Faryaad hai.

7. Ek A'alim ne tehreer kiya hai: [210]

Dastageeri kijie Mere Nabi!

Kashmakash mein tum hi ho mere Nabi

Juz tumhare khaa'n meri panaah

Fauj e klfat mujh par aa-ghaalib hui

Ibn Abdullah! Zamaana hai khilaaf

Aye mere Maula! Khabar lijie meri

8. Ek Sahaab raqam taraaz hain: [211]

Hawaaej Deen o Duniya ke Kahaa'n le jaae'n ham Yaa Rab!

Gaya wo Qibla Hajaat Roohani o Jismaani 212

Na ruka par na ruka par na ruka par na ruka

Is ka jo hukum tha, tha saif khazaae mbram

Murdo'n ko zinda kiya zindo'n ko marne ne diya

Is maseehai ko dekhe'n zari ibne mariyam

9. Ek sahaab likhte hain:

a) Buzurgo'n ki arwaah se madad lene ke ham munkar nahi.

b) Wafaat yaafta buzurgo'n ki rooho'n se imdaad ke mas-ale mein Ulmaae Deoband ka khayal bhi wohi hai jo aam Ahle Sunnat wal Jamaah ka hai.[213]

[209] Kulliyat e Imdaadiya Page 90
[210] Nashr at Tayyab P 186
[211] Kulliyat e Shaikhul Hind Page 89
[212] Kulliyat e Shaikhul Hind Page 80
[213]Haashiya Sawaa'nhe Qaasmi V1 P 332

Phir iske baad Maulwee Qaasim Naanotwi Sahaab ka marne ke baad Daarul Uloom Deoband mein *Jasad e Unsuree* ke saath aane ka waqea'a naqal kiya hai, yehi waqea'a Maulwee Ashraf Ali Thaanwi Sahaab ne apni kitaab Arwaahe Thalaatha" P 222me darj kiya hai.

10. Ek A'alim sahaab ne apne daada ji ke baare mein raaqim hain: Shaadat ke baad ek ajeeb waaqea hua, shab ke waqt apne ghar misl zinda ke tashreef laae aur apne ghar waalo'n ko mithaai laakar di aur farmaya agar tum kisi se zaahir na karogi to isi tarha roz aaya kare'nge lekin in ke ghar walo'n ko ye andesha hua ke ghar waale jab baccho'n ko mithai khaate dekhe'nge to maaloom nahi kya shuba kare'nge, is liye zaahir kar diya aur phir aap tashreef nahi laae. Ye waaqea khandaan mein mashur hai. [214]

11. Gulistan Ameer Page 138 mein likha hai:

Ahad Ahmad De Wich Rabb Ne Meem Da Parda Paaya

Ana Ahmad Bila Meem Nabi Paak Farmaaya

Sar Zameen Arab Wich Zahoor Muhammad Paaya

Anaa Arab Bila Aen Nabi Paak Farmaaya

12. Deewan e Muhammadi Page 134 mein likha hai:

Soorat Rahman hai Tasweer Mere Peer Ki

Allamal Quraan Hai Taqreer Mere Peer Ki

Kya Khaandan ki Shaan Hai Ya khud khuda hai Jalwa gar

Milti hai Allah se Tasweer Mere Peer Ki

Deewan e Muhammadi Page 135 mein likha hai:

Daftar YamHu wa Yuthbitu par her tera iqtedaar

Gul banaa bulbul ko aye *taqdeer! Mere peer ki*

Deewan e Muhammadi Page 136 mein likha hai:

Khule jalwe hain is ar par faqat Allah Akbar ke

Hamein sajda rawa hai Khawaja Ajmer ke dark e

Deewan e Muhammadi Page 136 mein likha hai:

Khuda kehte hain jisko Mustafa maaloom hota hai

Jise kehte hain banda khud khuda maaloom hota hai

Deewan e Muhammadi Page 149 mein likha hai:

Muhammad Mustafa mehshar mein TaHa banker nikle'nge

Utha kar meem kar parda hu yada ban ke nikle'nge

Haqeeqat jin ki mushkil thi tamasha ban ke nikle'nge

Bajaate the jo Inni A'abduhu ki baa'nsuri har dam

Khuda ke a'arsh par Inni anaa Allahu ban ke nikle'nge

13. Ek buzurg likhte hain: Banda qabl (before) khud baatin Khuda tha aur Khuda zaahir banda. [215]

214 Ashraf us Sawaaneh V 1 Page 15

[215] Shamaaim e Imdaadiya P 38

Isi tarha Page 81 main hai: Faqeer marta nahi sirf ek makaan se doosre makaan mein inteqal karta hai, Faqeer ki qabr se wohi faaeda haasil hoga jo zindagi zaahir mein meri zaat se hota hai. Farmaya (Hazrat sahaab ne) ke main ne Hazrat ki qabar e muqaddas se wohi faaeda uthaya jo haalat e hayaat mein uthaya tha.

Page 84 mein hai: Farmaya ke mere hazrat ka ek Julaaha mureed tha. Baad inteqal hazrat ke mazaar shareef par arz kiya ke hazrat main bohot pareshan hu'n aur rotiyo'n ka mohtaaj hu'n kuch dastageeri farmaaiey. Hukum hua ke tum ko hamaare mazaar se do ﷺ aana ya aada aana (0.5) roz mila karega. Ek martaba main ziyaarat mazaar ko gaya, wo shakhs bhi haazir tha is ne kul kaifiyat bayan kar ke kaha ke mujhe har roz wazeefa muqarrarah paae'n qabar se mila karta hai.

Page 76 mein hai: Farmaya hazrat Junaid Baghdadi baithe the. Ek kutta saamne se guzra, aapki nigah is par padh gai. Is qadr sahaab e kamaal hogaya ke sahar ke kute is ke peeche daode woe k jagah baith gaya, sab kutto'n ne is ke gird halqa bandh kar muraaqeba kiya.

14. Book Aasmaani Jannat" page 90 par darj hai:

Ali darwaza Ahmad ka, Dar Ahamd hai Allahu
Ali Ahmad hai Allahu, Ali Ahmad hai Allahu

15. Ek Shakhs Qayyuum" ki sarah mein raaqim hai: Qayyuum" us shakhs ko kehte hain jis ke maatehat tamaam *Asmaa o Sifaat, Shivaanaat, Etebaaraat aur Usool* ho'n aur tamaam Guzishta o Aainda makhluqaat ke a'alam maujudaat, *Insan o Housh, Parind, Nabaataat, Har Zee Rooh, Patthar, Bahar o Bar* ki har shai, *Arsh, Kursi, Lauh, Qalam, Sitaara, Thawaabat, Sooraj, Chand, Asmaan, Burooj* sab is ke saae mein ho'n. Aflaak o burooj ki harkat o sukoon, samandaro'n ki lehro'n ki harkat, darakhto'n ke patto'n ka hilna, bearish ke qatro'n ka girna, phalo'n ka pakna, parindo'n ka cho'nch phaelaana, din raat ka paeda hona aur gardish kunndah aasmaan ke muafiq ya naamuafiq raftaar sab kuch isi ke hukum se hota hai. Baarish ka ek qatrah aisa nahi jo is ki ittela'a ke baghair girta ho. Zameen par harkat o sukoon uski marzi ke baghair nahi hoti.

Jo araam o khushi o be chainee o ranj ahle zameen ko hota hai is ke hukum ke baghair nahi hota. Koi ghadi, koi din, koi hafta, koi maheena, koi saal aisa nai jo is ke hukum ke baghair apne aap mein neki badi ka tasarruf karsake. Galle ke paedaaesh Nabataat ka ugna, garz jo kuch bhi khayal mein aasakta hai wo uski marzi aur hukum ke baghair zahoor mein nahi aata. Rue zameen apr jis qadr Zaahid, Aabid, Abraar, aur Muqarrab, Zikr, Fikr, Taqdees aur Tazweeya mein, Ibaadat Gaaho'n, Jho'npdiyo'n, Kutiyo'n, Pahaado'n aur dariya ke kinaare, Zuban, Qalb, Rooh, Sirr, Qhafi, Akhfi o Nafsi se mahsaaghal aur motakif hain aur Haq Ta'ala ki raah mein mashghool ho'nge gawa nahi is baat ka ilm na ho aur jab tak in ki ibaadat Qayyuum ke yaha'n qubool na ho Allah Ta'ala ke yaha'n qubool nahi hoti. [216]

Ye chand ek K*alma Go*" logo'n ke aqaaed bila tabsara darj kardiey hain. Thoda bohot a'aqal o shaoor rakhne wala aadmi ba-asaani samajh sakta hai ke ye aqaaed Islami nahi hain. Balke khaalisatan Shirkiya aqaaed hain. Islam se in ka door ka bhi waasta nahi. Allah Ta'ala har insan ko shirk ki daldal aur qa'ar muzillat se nikal kar daaman Tauheed se waabista karde aur Aqeeda e Tauheed par hi qaaem o daaem rakhe aur isi par hamaari maut aae, Aamin Ya Rabbaul Muwahhideen.

Abul Hasan Mubasshir Ahmad Rabbani A'afi Allahu A'anh
16 Rabbil Awwal 1420 Hijri

[216] Rozatul Qayyuumiyah V1 P 94 – Aasmani Jannat P 100-104

Qabre'n Aur Islam

Quraan e Majeed, Furqaan e Hameed aur Ahadees Nabawiya mein jis qadr shirk aur mushrikeen ki mazammat bayaan ki gai hai itna zor kisi aur mas-ala par nahi diya gaya aur shirk ke tamaam mazaahir bhi shrik ki tarha waajib ut Tark aur qaabil mazammat hain.

Isi liye Rasool Allah ﷺ ne quboor ki ta'ameer aur in par gumbad qaghaira banaane ki mumaaniat farmaai hai. Is liye ke ye awwam-un-naas ke liye shirk ka baais hain. Nabi Mukarram, Rasool e Muazzaam, Shafeeul Muwwahhideen, Sayyadna Muhammad Rasool Allah ﷺ ne is duniya se ruqsat hote waqt jo wasaaya apni ummat ke liye taaleem farmaai in mein se ek wasiyyat ye bhi hai:

Abu Huraira ؓ ne kaha ke Rasool Allah ﷺ ne farmaya apne gharo'n ko qabarastaan na banaao aur na meri qabar ko Eid banana aur mujh par durood padho, yaqeenan tumhaara durood mujh tak poh'nchaya jaaega tum jahaan kahee'n bhi hue.[217]

عَنْ اَبِیْ هُرَيْرَةَ رَضِيْ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (لَا تَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا، وَ لَا تَجْعَلُوْا قَبْرِیْ عِيْدًا، وَ صَلُّوْا عَلَيَّ فَاِنَّ صَلَاتَكُمْ تُبْلَغُنِیْ حَيْثُ كُنْتُمْ.

Is hadees se maaloom hua ke Rasool Allah ﷺ ne ziyaarat ke liye ijtema karne aur mele lagaane se khud apni qabr par bhi mana'a farmadiya kyou'nke Eid khushi ke ijtema'a ko bhi kaha jaata hai aur qabar par Urs o Mele aur Chiraag jaisa ke aaj kal ahel bidat arte hain isi khushi ka izhaar maaloom hota hai.

Shah Waliullah Mohaddis Dehalvi ؒ raqamtaraaz hain:

Is Hadees mein tehreef ke darwaze ki bandish ki taraf ishaarah hai jaisa ke Yahoodi aur Isaai apne nabiyo'n ki qabaro'n ki saath sulook karte the, unho'n ne unhe'n Hajj ki tarah masam aur Eid bana dala. [218]

هٰذَا إِشَارَةٌ إِلىٰ مَدْخَلِ التَّحْرِيْفِ كَمَا فَعَلَ الْيَهُوْدُ وَ النَّصارٰیْ بَقُبُوْرِ اَنْبِيَآءِ هِمْ وَ جَعَلُوْهَا عِيْدًا وَ مَوْسَماً بِمَنْزِلَةِ الْحَجِّ.

Nabi e Kaanenaat ﷺ ne Allah ke huzoor apni qabar mubaarak ke muta'alliq ye dua bhi farmai:

Abu Huraira ؓ ne kha ke Rasool Allah ﷺ ne farmaya: Aye Mere Allah! Meri qabr ko buth na banana (ke is ki ibaadat ki jaae) Allah Ta'ala ki laanat barse aisee qaum par jinho'n ne apne Ambiya ki qabro'n ko sajda gaah banaaya. [219]

عَنْ اَبِیْ هُرَيْرَةَ رَضِيْ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِیْ وَثَنًا، لَعَنَ اللهُ قَوْماً اِتَّخَذُوْا قُبُوْرَ اَنْبِيَاءِ هِمْ مَسَاجِدَ.

Aap ﷺ ki is dua se maaloom hua ke jis qabar ko sajda gaah banaliya jae aur uski ibaadat misl Dua, Nazr o Niyaz, Qiyaam o Rukoo aur Tilaawat waghaira ka mahal banaadiya jaae to wo bhi *Wathn o Buth* ke zumre mein shaamil hojaate hai. Isi liye Aap ﷺ ne farmaaya: Aye Allah! Meri Qabr ko W*athn" yaane* buth na banaata aur isi hikmat ke pesh e nazar Aap ki qabar mubaarak ko numaya'n nahi rakha gaya balke Aap ﷺ ko hujra-e-Ayesha Siddiqa ؓ *mein* dafan kiya gaya taa-ke koi shakhs bhi wahaa'n aakar kisi qism ki ibaadat ka ehtemaam na karsake. Khud Sayyada Ayesha Siddiqa ؓ farmaati hain ke Aap ﷺ ne is beemari mein jis mein faut hue farmaaya: Allah Ta'ala ki laanat ho Yahood o Nasaara par jinho'n ne apne Ambiya ؑ ki qabro'n par masjide'n banaale'n.

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[217] Abu Dawood, Kitabul Manaasik Bab Ziyaaratul Quboor 2042 – Musnad Ahmad V2 P 367 – Ibne Abi Shaiba, Kitaabul Janaaez, Bab Min Karah Ziyaaratul Quboor V3 P 30 – Musannaf Abdur Razzaq, Kitabul Janaaez Babus Salaam A'alaa Qabar an Nabi ﷺ V3 P775 – Saheeh Al Jaame al Sagheer – Shobul Imaan lil Bayhaqi – Hulyatul Auliya V6 P 283 – Masnad Abi Ya'ala P469 – Tibraani Kabeer V3 P 83 – Tehzeeb Taareeq e Damishq V4 P 165 – Al Taareequl Kabeer V3 P 186

[218] Hujjatullhil Baaligha V2 P 77

[219] Musnad Humaidee V2 P 445 – Musnad Ahmad V2 P 246 – Musannaf Abdur Razzaq V8 P 464 – Muwatta Imam Maalik V1 P 182 – Musnad Abi Ya'ala V12 P 34

Phir aagey farmaati hain:

فَلَوْ لَا ذَاكَ أُبْرِزَ قَبْرُهُ غَيْرَ اَنَّهُ خُشِىَ اَنْ يُتَّخَذَ مَسْجِدًا.

Agar ye dar na hota ke Aap ﷺ ki qabar ko ibaadat gaah banaaliya jaaega to Aap ﷺ ki qabar 4 deewari mein na hoti bilkul khuli jagah par numaya'n hoti.[220]

Maaloom hua ke qabar parasti ke dar ki bina par Aap ﷺ ki qabar mubaarak khuli aur numaya'n jaga par nahi banaai gai kyou'nke Islam mein quboori shariyat ka koi tassawwur (concept) hi mujood nahi.

Jundub ؓ ne Rasool Allah ﷺ ko wafaat se 5 din pehle farmaate hue suna:

أَلَا وَ إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوْا يَتَّخِذُوْنَ قُبُوْرَ اَنْبِيَاءِ هِمْ وَ صَالِحِيْهِمْ مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوْا الْقُبُوْرَ مَسَاجِدَ إِنِّىْ أَنْهَاكُمْ عَنْ ذٰلِكَ.

Logo'n! kaan khol kar sun o tum se pehli ummato'n ne apne nabiyo'n aur waliyo'n ki qabaro'n ko masjide'n banaaliya tha, khabardaar! Tum qabaro'n par masjide'n mat banana, main tumhe'n is baat se mana'a karta hu'n. [221]

Nabi ﷺ ka ek aur irshad e geraami hai:

إِنَّ أُوْلٰئِكَ اِذَا كَانَ فِيْهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنُوْا عَلىٰ قَبْرِهِ مَسْجِدًا وَصَوَّرُوْا فِيْهِ تِلْكَ الصُّوَرَ أُوْلٰئِكَ شِرضارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ.

Yaqeenan jab in mein koi nek aadmi marjaata to wo uski qabar par masjid banaalete aur is mein tasweere'n latka dete, ye log qiyaamat waale din Allah ke yaha'n badd-tareen makhlooq shumaar ho'nge. [222]

Abdullah bin Masood ؓ farmate hain ke main ne Rasool Allah ﷺ ko kehte hue suna:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيْ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ وَهُمْ أَحْيَاءٌ وَمَنْ يَّتَّخِذُ الْقُبُوْرَ مَسَاجِدَ.

Beshak logo'n mein se shareer tareen wo hain jin par qiyaamat qaaem hogi aur wo zinda ho'nge aur aise log ho'nge jo qabro'n ko masjide'n banaae'n ge. [223]

Nabi Mukarram ﷺ ki in ahadees saheeha sareeha se maaloom hua ke qabro'n par masaajid ta'ameer karna, ibaadat karna aur nazr o niyaaz chadaana, waha'n par urs o mele lagaana unse istemdad o istea'anat karna sharai taur par haraam o mana'a hai aur aise afraad shareer tareen log hain jin par qiyaamat qaaem hogi.

Asr e haazir mein barelwi hazraat apne *A'ala Hazrat (Ahmad Raza Khan)* ke aqaaed o amaal ki tarweej o ashaa-at mein kosha'n aur sargarm amal dikhai dete hain aur in ki talimaat se qabar parasti azhad numaya'n hai.

Log soofiya ke mazaaro'n aur maqaabir par jaa kar apni haajaat o munaajaat pesh karte hain aur samajhte hank e ye qabaro'n waale hamaare Ganj Bakhsh, Data, Faiz A'alam, Gaus ul Aazam, Faryaad-ras, Ghareeb Nawaaz, Banda Parwar, Bigdi Banaane waale, Haajat Rawa, aur Mushkil Kusha hain balke khule aam in ke liye sar-basajood hote hain aur is baat ka bar-mala izhaar bhi karte hain jaisa ke Khwaja Fareed al-maaroof Ganj Shakar ke darbar par ye sher likha hua hai. [224]

Tere dar par sajda rezi yehi meri bandagi hai

[220] Saheeh Muslim, Kitaabul Masaajid – Saheeh Bukhari, Kitaabul Janaaez

[221] Saheeh Muslim, Kitaabul Masaajid

[222] Saheeh Muslim, Kitabul Masaajid

[223] Musnad Ahamd V1 P 405 & 435 – Musnad Abi Ya'ala V9 P 216 – Saheeh Ibne Khuzaima P789 – Ibne Hibban P 2316 – Ibne Abi Shaiba, Akhbaar Asbahaan V1 P 142

[224] Aaasmani Jannat P 71

Ke zara lapat kar Roloo’n tere sang aastaa’n pe

Ham ne ye bandagi ka tareeqa banaa liya

Apne baba ko yaad kiya sar jhuka liya

Isi tarha ek deewaana kehta hai: [225]

Khule jalwe hain is dar par faqat Allahu Akbar ke

Hame’n sajde rawa hain khwaja Ajmer ke dar ke

Mundarje baala ash-aar barelwi hazaar ke naakaarah aqeede ke tauzeeh ke liye kaafi hain. Quboori shariyat mein bohot se khilaaf sharai umoor raaej hain jin mein se qabar parasti ke saath saath in mazaaraat o maqaabir ka pukhta hona aur in par qubbe, gumbad aur imaarat ki ta’ameer waghaira jab ke Nabi ﷺ ne Ambiya ؑ Auliya ؒ ki qabro’n par masjide’n banana walo’n par laanat ki hai jaisa ke mazkoora hadees se waazeh hai. Is ke alaawa bhi Rasool e Mukarram ﷺ ki ahadees saheeha is baat par dalaalat karti hain ke pukhta qabre’n banana Haraam hai,

Aap ﷺ ne in se mana’a kiya hai.

Chand ek ahadees saheeha sareeh mulaheza ho’n:

عَنْ جَابِرٍ رَضِيْ اللهُ عَنْهُ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّجَصَّصَ الْقَبْرُ وَ أَنْ يُقْعَدَ عَلَيْهِ وَ أَنْ يُّبْنٰى عَلَيْهِ.

Hazrat Jaabir ؓ se riwaayat hai ke Rasool Allah ﷺ ne qabar ko choonaa gach karne, is par baithne aur is par imaarat banaane se mana’a kiya hai. [226]

Is saheeh hadees ke do (2) shawaahid aur bhi hain:

1.

عَنْ أَبِىْ سَعِيْدٍ رَضِيْ اللهُ عَنْهُ نَهٰىْ نَبِىُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّبْنٰىْ عَلَى الْقُبُوْرِ. أَوْ يُقْعَدَ عَلَيْهَا، اَوْ يُصَلّٰى عَلَيْهَا.

Abu Saeed Khudri ؓ ne kaha ke Nabi e Akram ﷺ ne qabro’n par imaarat banaane, in par baithne aur namaaz padhne se mana’a kiya hai. [227]

2.

عَنْ أُمِّ سَلَمَةَ رَضِيْ اللهُ عَنْهَا قَالَتْ: نَهٰىْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّبْنٰىْ عَلَى الْقَبْرِ أَوْ يُجَصَّصَ.

Umme Salma ؓ ne kaha ke Rasool Allah ﷺ ne qabar par imaarat banaane ya ise pukhta karne se mana’a kiya hai. [228]

Imam Nawavi ؒ Hadees e Jaabir ؓ ke tahat farmaate hain:

وَ فِىْ هٰذَا الحَدِيْثِ كَرَاهَةُ تَجْصِيْصِ الْقَبَرِ وَالْبِنَاءِ عَلَيْنِ وَتَحْرِيْمِ الْقُعُوْدِ.

Is hadees mein qabar ko pukhta karne, is par imaarat banaane ki karaahat hai aur in par baithne ki hurmat hai. [229]

[225] Deewar e Muhammadi P 136

[226] Muslim, Kitaabul Janaaez – Abu Dawood, Kitaabul Janaaez – Sunan Tirmeezi, Kitabul Janaaez – Ibne Majah, Fee Karaahiyat, Tajseesul Quboor – Sunan Nasaai, Kitaabul Janaaez – Sharah Sunnah – Musnad Ahmad – Musannaf Abi Shaiba, Kitaabul Janaaez – Mustadrak Haakim

[227] Musnad Abi Ya’ala – Ibne Majah, Kitaabul Janaaez – Majauz Zawaaed

[228] Musnad Ahmad

[229] Sharah an Nawawi V7 P 32

عَنْ اَبِیْ الْهَيَّاجِ الْاَسَدِیِّ قَالَ: قَالَ لِیْ عَلِیُّ بْنُ اَبِیْ طَالِبٍ رَضِيْ اللّٰهُ عَنْهُ أَلضا أَبْعَثُكَ عَلىٰ مَا بَعَثَنِیْ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ لَّا تَدَعَ تِمْثَا لَ◌ًا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا اِلَّا سَوَّيْتَهُ.

Abul Yahaj Asadi ؒ ne kaha ke mujhe Sayyadna Ali ؓ ne farmaaya: Kya main tumhe’n is kaam par maamur na karu’n jis par mujhe Rasool Allah ﷺ ne bheja tha aur wo ye hai ke tum Tasweer o Mujassama na chodo magar ise mitaado aur jo qabar ziyada oonchi ho is (Aam qabro’n ke) baraabar kar do. [230]

Ishkaal:

Ba’az log kehte hain ke Nabi ﷺ ne Ali ؓ ko bilaad e kuffat ki taraf rawaana kiya tha naake Musalmaano’n ke sehro’n ke taraf, is liye yahaa’n muraad mushrikeen ki qabre’n hain naake Musalmaano’n ki.

Izaala:

Ye eteraaz laailmi par mabni hai ke Nabi ﷺ ne unhe’n dayaar e mushrikeen ki taraf bheja tha jab ke Musnad Ahmad aur Musnad Tayaalsee mein hadees hai ke:

بَعَثَهُ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰیْ الْمَدِيْنَةِ فَأَمَرَهُ اَنْ يُّسَوِّیَ الْقُبُوْرَ.

Nabi ﷺ ne Ali ؓ ko madeena ki taraf bheja aur unhe’n qabro’n ke baraabar karne ka hukum diya. [231]

Is hadees se ishkaal ka ibtaal hojaata hai aur tasreeh hoti hai ke Madeena Tayyaba mein ounchee qabro’n ke baraabar karne ka hukum Nabi ﷺ ne diya tha. Nez (Musannaf) Abdur Razaaq mein Quboorul Muslimeen ki tasreeh hai. Doosri baat ye hai ke Abul Yahaaj Asadi Ali ؓ ki fauj ke sarbarah the. Ali ؓ ne apne daur e hukoomat mein unhe’n is baat par maamoor kar diya tha jab ke Makka, Madeena aur deegar sehro’n mein mukammil musalmaano’n ki saltanat thi.

Nez Usmaan ؓ ne bhi apne ayyam e khilaafat mein is par mukammil amal kiya. Abdullah bin Sharjeel bin Hasanah farmaate hain:

رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ يَأْمُرُ بِتَسْوِيَةِ الْقُبُوْرِ فَقِيْلَ لَهُ هٰذَا قَبْرُ أُمِّ عَمْرٍوْ بِنْتِ عُثْمَانَ فَأَمَرَ بِهِ فَسُوِّیَ.

Main ne Usmaan bin Affan ؓ ko qabro’n ko baraabar karne ka hukum dete hue dekha to unhe’n kaha gaya ye Umme Umru aur Bint e Usmat yaane Aap ؓ ki beti ki qabar hai to unho’n ne is ko bhi baraabar karne ka hukum diya to ise bhi baraabar kar diya gaya. [232]

In har-do ahadees se ye baat a’ayaa’n ho jaati hai ke Ali ؓ ko bilaad Islamiya yaane Madeena ki taraf rawaana kiya gaya tha. Aap ؓ ne wahaa’n par qabro’n ki baraabari waale hukum par amal kiya, isi tarha

Usman ؓ ne bhi jab qabro’n ko baraabar karne ka hukum diya tha to wo musalmaano ka hi qabarastaan tha.

Jis mein unki beti Umme Umru bint Usman ki qabar bhi thi jisey barabar kar diya gaya tha. Hazrat Usman ؓ ne apne beti ki qabar ko barabar karke sabaq de diya ke qabar musalman ki ho ya mushrik ki, unhe’n hudud e sharaiya se buland nahi hona chaahiye. Is mas-ale ki tauzih darj e zel hadees se bhi hoti hai:

Mashoor taabai Shamaama bin Shafee farmate hain:

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[230] Muslim, Kitaabul Janaaez, Baab alarm bi Tasweeyatil Qabr – Sunan Nasaai, Kitaabul Janaaez, Baab Tasweeyatil Quboor, isa rifa’at – Abu Dawood, Kitaabul Janaaez, Baab fee Tasweeyatil Qabr – Sunan Tirmizee, Kitaabul Janaaez, Baab Majah Fi Tasweeyatil Qabar – Mustadrak haakim - Bayhaqi – Musnad Ahmad

[231] Musnad Ahmad V1 P 111

[232] Taareeq Abu Zara’a Raazi ؒ V2 P 66 & 121, ba hawaala Takhzeer ul Saajid P 88 – Ibne Abi Shaiba, Kitaabul Janaaez, Baab fee Tasweeyatul Qabr

كُنَّا مَعَ فَضَالَةَ بـءنِ عُبَيْدٍ بِأَرْضِ الرُّوْمِ بِرُوْدِسَ فَتُوُفِّیَ صَاحِبٌ لَّنَا فَأَمَرَ فَضَالَةُ بْنُ عُبِيْدٍ بِقَبْرِهِ فَسُوِّىَ ثُمَّ قَالَ: سَمِعْتُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِتَسْوِيَتِهَا.

Ham Fazaala bin Obaid ﷺ ke saath Rum ki sarzameen mein Rodhs muqam par the ke hamaara ek saathi faut hogaya. Fazaala bin Obaid ﷺ ne in ki qabar ko baraabar karne ka hukum diya to ise baraabar kar diya gay. Phir Unho'n ne farmaya, main ne Rasool Allah ﷺ ko suna hai Aap ﷺ qabro'n ko baraabar karne ka hukum dete the.[233]

Is saheeh hadees se bhi maaloom hua ke qabro'n ki barabari ka hukum mushrikeen ki quboor ke saath khaas nahi hai balke musalmaano ki quboor ke muta'alliq bhi yehi hukum hai. Warna Ameer e Muawiya ﷺ ke daur mein Rasool Allah ﷺ ke jaleel ul qadr sahaabi aur fauj ke commander ek musalman mujaahid ki qabar ke baraabar karne ka hukum na karte aur na hi is par Rasool Allah ﷺ ki Taswiyatul Quboor waali hadees bataur e daleel pesh karte jo unho'n ne apne kaano'n se Rasool Allah ﷺ se suni thee aur unki fauj mein se kisi ek musalman ne bhi ye nahi kaha: Aye Fazaala bin Obaid (R)! Aap kya hukum de rahe hain? Qabro'n ki baraabari ka hukum to mushrikeen ke muta'aliq hai. Aap Musalmaano'n se bhi yehi sulook kar rahe hain?"

Qissa mukhtasar tamaam Sahaba Ikraam ﷺ ne bila nakeer is baat ko tasleem kiya aur saabit kar diya ke qabro'n ki baraabari ka hukum mushrikeen ke saath khaas nahi balke aam hai. Lehaaza ye eteraaz durust nahi. Nez Imam Shaafai ﷺ farmate hain:

رَأَيْتُ الْاَئِمَّةَ بِمَكَّةَ يَاْمُرُوْنَ بِهِدَامِ مَا يُبْنٰىْ وَ يُؤَيِّدُ الْهَدْمَ قَوْلُهُ: وَلَا قَبْرًا مُشْرِفًا اِلَّا سَوَّيْتَهُ.

Main ne Makkah mein Aaimma ko qabro'n par imaarat ke giraane ka hukum karte dekha hai aur is ki taaeed Nabi ﷺ ki is hadees se hoti hai ke Aap har oonchee qabar ko baraabar karde'n.[234]

Maaloom hua ke Imam Shafai ﷺ aur is daur ke Makkah Mukarrama ke Aaimma Islam ka bhi yehi mauqif o mazhab tha.

Ishkaal:

Ye hadees sanad ke etebaar se durust nahi, is ki sanad mein Wakee *Majrooh* hain. Sufiyaan Sauree *Mudallis* hain. Isi tarha Habeeb in Abi Thaabit bhi *Mudallis* hain aur Waael *Naasibi* hain. [235]

Izaala:

Awwalan iski sanad mulaaheza ho:

Naqsha

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Ye hadees ki mukhtasar takhreej hai warna kutub e ahadees mein is ke aur tareeq bhi tatbee se jamaa kiye jaasakte hain.

A*aein e Wahhabiyat"* ke *Shia* mualif ke eterazaat parkah ki bhi haisiyat nahi rakhte kyou'nke Wakee bin Jarah *Thiqa Mohaddis* hain, unhe'n *Majrooh* qaraar dena aasmaan par thookne ke mutaraadif hai aur hadees ke bayaan karne mein Wakee munfarid bhi nahi, balke Yahya al Qattan, Muhammad bin Kaseer, AbdurRahman bin Mehdi

[233] Saheeh Muslim, Kitaabul Janaaez, Baabul amr bitasweeyatil Qabr – Bayhaqi – Sunan Nasaai, Kitaabul Janaaez, Baab tasweeyatul Quboor iza Rifa'at – Abu Dawood, Kitabul Janaaez, Baab fee tasweeatul Qabr – Ibne Abi Shaiba, Kitaabul Janaaez, Baab fee Tasweeyatul Qabr

[234] Sharah Muslim by An Nawawi V7 P 32

[235] Aaina e Wahaabiyat P 36&37 By Ustaad Jaafar Subhaani

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Kaalid bin Yahya jaise kubaar mohaddiseen is ke mutaabe maujood hain. Isi tarha Sufiyan Tauree jaise *Thiqa* Mohaddis ki tadlees ka eteraaz bhi fuzool hai kyou'nke Saheeh Muslim mein in ki tasreeh bis Samaa maujood hai aur in ke alaawa deegar asaaneed se bhi ye hadees marwi hai aur Abul Waael Shaqeeq bin Salma Asadi par eteraaz bhi fuzool ahi wo bhi *Thiqa* mohaddis hain aur Aimma Ahle Sunnat mein se hain is hadees mein unke bhi matabe maujood hain jaisa ke taqshe se zahir hai. Isi tarha Habeeb bin abi Thaabit ki *Tadlees* bhi muzir nahi, kyou'nke Habeeb bin abi Thabit ki sanad ke alaawa is ki aur asaaned bhi maujood hain aur Saheeh Muslim mein is riwaayat ka paaya jaana is baat ki daleel hai ke is ki sehat par *Ummat e Muslima* ka ittefaaq hai aur ise talfi bil qubool haasil ahi aur kisi bhi *Thiqa* mohaddis ne is hadees ko *Dhaeef qaraar* nahi diya, gharz ye hadees bilkul Shaeeh hai aur A*aein e Wahhabiyat"* ke maulif ke eterazat fuzul aur lailmi par mabni hain.

Abu Barda ﷺ bayan karte hain:

أَوْصٰىْ أَبُوْ مُوْسٰىْ حِيْنَ حَضَرَهُ الْمَوْتُ فَقَالَ: إِذَا انْطَلَقْتُمْ بِجَنَازَتِيْ فَاسْرِعُوْا الْمَشْىَ وَلَا يُتْبَعُنِيْ مُجَمَّرٌ وَ لَا تَجْعَلُوْا فِيْ لَحْدِيْ شَيْئًا يَحُوْلُ بَيْنِيْ وَبَيْنَ التُّرَابِ وَلَا تَجْعَلُوْا عَلَى قَبْرِيْ بِنَاءً، وَأُشْهِدُكُمْ أَنِّيْ بَرِيْءٌ مِّنْ كُلِّ حالِقَةٍ أَوْ سَلِقَةٍ أَوْ خَارِقَةٍ، قَالُوْا: أَوَ سَمِعْتَ فِيْهِ شَيْئًا؟ قَالَ: نَعَمْ! مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Abu Musa Asha'ari ﷺ ne maut ke waqt wasiyyat ki ke jab tum mera janaaza lekar chalne lago to jaldi chalna aur na hi mere saath koi Anghethee ho aur na meri Lahad (Qabar) mein koi cheez rakhna jo mere aur mitti ke darmiyan haael ho aur naahi meri qabar par koi imaarat banana aur main tumhe'n gawaah banaake kehta hu'n ke main sar mundane wali, Cheekh o Pukaar karne waali ya kapde phaadne waali se bari hu'n. Logo'n ne poocha kya Aap ﷺ ne in bato'n ko Rasool Allah ﷺ se suna hai? To unho'n ne kaha: Haa'n! main ne Rasool Allah ﷺ se suna hai. [237]

Is hadees se bhi maloom hua ke qabar par imaarat ta'ameer karna mana hai. Lehaza jumla qabarstaano'n mein jo pukhta quboor banaai gai hain ya mukhtalif aastaano'n aur gaddiyo'n par jo soofiya ke mazaaraat par aalishaan imaraat aur in par qubbe aur inpar gumbad banae gae hain ye sab naajaez o haraam hain, unhe'n giraana waajib hai. Yaad rahe Syaadna Ali ﷺ aur Sayyadna Usman ﷺ se jo ahadees Tasweeyatul Quboor ke baare mein zikar keegai hain in se muraad ye nahi ke qabro'n ko bilkul masmaar karke zameen ke baraabar kar diya jaae balke in ka matlab ye hai ke unhe'n aam qabro'n ke baraabar hadd sharai tak baraabar kiya jaae yaane ek baalisht tak ooncha rehne de'n jis se maaloom hoke ye qabar hai.

Imam Bayhaqi ﷺ naqal karte hain ke Nabi ﷺ ki qabar zameen se ek baalisht oonchee thi. [238]

Imam Bayhaqi ki tabweeb se bhi ye baat ayaa'n hai ke qabar ki mitti se zaaed is pppar na daali jaae taa-ke ziyaada buland na hojaae. Imam Nawavi ﷺ farmate hain:

إِنَّ السُّنَّةَ أَنَّ الْقَبْرَ لَا يُرْفَعُ عَلَىْ الْأَرْضِ رَفْعًا كَثِيْرًا.

Sunnat ye hai ke qabar zameen se ziyada oonchee na ho balke ek baalisht ke baraabar oonchee ho. [239]

Lehaza tasweyatul quboor ka yehi mafhoom saheeh hai ke jo qabre'n hadd sharai se zaaed aur oonchee'n banaai gai hain unhe'n gira kar aam qabro'n ke baraabar kar diya jaae.

[237] Musnad Ahmad V4 P 397

[238] Bayhaqi V3 P 410

[239] Sharah Muslim by Imam Nawawi V7 P 31

Qabro'n Ke Baare Min Fataawajaat

1. Shaikh Abdul Qaadir Jeelani ﷫ ka Fatwa:

وَيُرْفَعُ الْقَبْرُ مِنَ الْاَرْضِ قَدْرَ شِبْرٍ وَ يُرَشُّ عَلَيْهِ الْمَآءُ وَ يُوْضَعُ عَلَيْهِ الْحَصَا وَ إِنْ طَيِّنَ جَازَ وَ اِنْ جَصَّصَ كُرِهَ.

Qabar zameen se ek baalisht oonchee ki jaae aur is par paani chidka jaae aur is par sanghrezah rakhde'n aur agar lep karde'n to jaazez hai magar pukhta gach se banana makrooh hai. [240]

2. Imam Abu Hanifa ﷫ ka Fatwa:

Imam Muhammad ﷫ shaagird e Imam Abu Hanifa ﷫ died in 150 Hijri farmate hain:

وَ لَا نَرٰى اَنْ يُزَادَ عَلَىٰ مَا خَرَجَ مِنْهُ وَنَكْرَهُ اَنْ يُجَصَّصَ اَوْ يُطَيَّنَ اَوْ يُجْعَلَ عَنْدَهُ مَسْجِدًا اَوْ يُكْتَبَ عَلَيْهِ وَ يُكْرَهُ الْآجُرُّ اَنْ يُبْنىٰ بِهِ اَوْ يُدْ خَلَ الْقَبْرَ وَلَا نَرىٰ بِرَشِّ الْمَآءِ عَلَيْهِ بَاْسًا وَهُوَ قَوْلُ اَبِىْ حَنِيْفَةَ رَحْمَةُ اللهِ عَلَيْهِ.

Aur nahi dekhte ham ye ke ziyada kya jaae is cheez par jo-ke is se nikle yaane jo mitti qabar se nikli is ke siwa aur mitti na is mein daali jaae aur makroh rakhte hain ham ye ke gach ki jaae ya mitti se lepi jaae ya is ke paas masjid banaai jaae ya nishaan banaaya jaae ya is par likha jaae aur makroh hai pakki ienth (bricks) ke is se qabar banaai jaae ya qabar mein daaqil ki jaae aur hamaare nazdeek qabar par pani chidakne mein kuch gunah nahi aur Imam Abu Hanifa ﷫ kayehi qaul hai. [241]

3. Imam Abu Hanifa ﷫ ke ustaadul ustaad Ibrahim Nakhai ﷫ ka fatwa:

Imam Abu Hanifa ﷫ ke ustaadul ustaad Ibrahim Nakhai ﷫ died in 96 Hijri_se ek riwayat mein hai:

عَنْ اِبْرَاهِيْمَ أَنَّهُ كَانَ يَكْرَهُ اَنْ يَّجْعَلَ عَلَىْ الْقَبْرِ عَلَامَةً وَ أَنْ يَّضَعَ عَلَىْ اللَّحْدِ آجُرَّ وَأَنْ يُّجَصَّصَ الْقَبْرُ.

Ibrahim Nakhai ﷫ qabar par alaamat rakhna aur lahad mein pakki ienth lagana aur qabar ko pukhta karana makrooh samjhte the.

4. Imam Muhammad ﷫ shaagird e Imam Abu Hanifa ﷫ ka fatwa:

Imam Muhammad ﷫ shaagird e Imam Abu Hanifa ﷫ died in 189 Hijri se ek riwayat mein hai:

مُحَمَّدٌ قَالَ اَخْبَرَنَا اَبُوْ حَنِيْفَةَ قَالَ حَدَّثَنَا شَيْخٌ لَّنَا يَرْفَعُهُ اِلَىْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ نَهٰى عَنْ تَرْبِيْعِ الْقُبُوْرِ وَتَجْصِيْصِهَا قَالَ مُحَمَّدٌ وَ بِهِ نَأْخُذُ وَهُوَ اَبِىْ حَنِيْفَةَ.

Muhammad ﷫ Imam Abu Hanifa ﷫ se riwaayat karte hain ke hamaare ek ustad ne Nabi ﷺ tak rafa'a karte hue bayan kiya ke Aap ﷺ ne qabro'n ko chawkor karne aur inko pukhta karne se mana kiya hai. Imam Muhammad ﷫ ne kaha ke isi ko ham lete hain aur Imam Abu Hanifa ﷫ ka yehi qaul hai.[242]

Ye bhi yaad rahe ke ulama muta-qaddimeen ke nazdeek makrooh ka lafz haraam par bola jaata hai. Mufti Muhammad Khan Qaadri Barailwee raqamtaraaz hain: Aimma Muta-qaddimeen haraam par karaahat ka itlaaq karte hain, masalan ahnaaf ke yaha'n baccho'n ke liye reshmi libaas aur sone ka istemaal haraam hai, Malikiya ke nazdeek shatranj khelna haraam hai, Hanabela ke yahaa'n mulk e yameen ki wajah se do (2) baheno'n ko jamaa

[240] Ghuniyatut Taalibeen Mutarjim" P640 Printed by Maktaba Ta'ameer e Insaniyat, Lahore

[241] Kitaabul Aathaar by Muhammad bin Hasan Ash Shaibaani P 126, Baab Tasneemul Quboor o Tajseesaha

[242] Kitaabul Aathaar by Muhammad bin Hasan as Shaibaani P 201 & also see Original book by Imam Muhammad V1 P 422 & Jamius Sagheer P 118

karna haraam hai, Shawaafe ke yahaa'n zaani ke zina se paeda hone wali ladki ke saath nikah karna haraam hai, magar in tamaam par karaahat ka itlaaq kiya jaata hai. [243]

Nez page 248 par likhte hain ke Shaikh Ibne Badraan Hambali, Imam Maalik aur Imam Ahmad bin Hambal ﷫ ke baare mein likhte hain: In dono buzurgo'n ne makrooh ka itlaaq is haraam par bhi kiya hai jis ki buniyadi daleel Zinni ho aur ye inka taqwa aur ehtiyaat hai.

Allama Ibne Abedeen Shaami farmaate hain:

اَلْمَكْرُوْهُ فِيْ هٰذَا الْبَابِ نَوْعَانِ اَحَدُ هُمَا مَا يُكْرَهُ تَحْرِيْمًا وَهُوَ الْمَحْمُوْلُ عِنْدَ إِطْلَاقِهِمْ.

Is baab mein makrooh do (2) ma'aon mein istemaal hua hai. In mein se ek wo hai jis mein karaahat tehreemi muraad hai aur ye is par mehmool hai ke is ka itlaaq hi hurmat par horaha hai. [244]

Tasreeh Haashiya tahaweeh P 27 mein Imam Abu Hanifa ﷫ aur Imam Muhammad ﷫ dono se naqal kiya gaya hai ke makrooh se karaahat tehreemi murad hai.

Lehaaza Imam Abu Hanifa ﷫ aur Imam Muhammad ﷫ ke yaha'n pukhta qabre'n banana, in par gumbad qaaem karna, qabro'n ke paas masjid banana, in par kutbe lagaana haraam hai. Barelwi hazraat agar Imam Sahaab ﷫ ke muqallid hain to unhe'n Imam Sahaab ﷫ ke fatwe par amal karte hue mazaaraat par ta'ameer shuda imaarate'n gumbad aur qubbe giraadene chaahiey phir taqleed Imam Sahaab ﷫ se haath kheench lena chaahiye.

5. Allama Mehmood Aaloosi Hanafi ﷫ ka Fatwa:

Allama Mehmood Aaloosi Hanafi (died in 1270 hijri) ek jagah par likhte hain:

ثُمَّ اِجْمَاعاً فَاِنَّ اَعْظَمَ الْمُحَرَّمَاتِ وَاَسْبَابِ الشِّرْكِ الصَّلٰوةث عِنْدَهَا وَاتِّخَاذُهَا مَسَاجِدَ اَوْ بِنَاءُ هَا عَلَيْهِ وَتَجِبُ الْمُبَادَرَةُ اِلیٰ هَدْمِهَا وَهَدْمِ الْقُبَّابِ الَّتِيْ عَلىَ الْقُبُورِ اِذْ هِیَ اَضَرُّ مِنْ مَسْجِدِ الضَّرَارِ لِاَنَّهَا اُسِّسَتْ عَلَیْ مَعْصِيَةِ رَسُوْلِ اللهِ صَلَّیْ اللهُ عَلَيْهِ وَسَلَّمَ وَ تَجِبُ اِزَالَةُ كَلِّ قِنْدِيْلٍ اَوْ سِرَاجٍ عَلَیْ قَبْرٍ و لَا يَجُوْزُ وَقْفُهُ وَ نَذْرُهُ.

Is baat par ijmaa hai ke sab se badi haraam aur shirk ke asbaab ki cheezo'n mein se mazaaro'n ke paas namaaz padhna aur in par masjide'n ya imaarate'n banana hai. Aisee ashiya ko giraana aur jo qabro'n par qubbe bane gae hain unhe'n giraana wajib hai kyou'nke ye Masjid e Ziraar se bhi ziyaada nuqsaan dah hain is liye ke in ki buniyade'n Nabi ﷺ ki mukhalifat par rakhi gai hain aur qabro'n par har qandeel aur chiragh ko gul karna bhi waajib hai aur uska waqf karna aur nazar maanna bhi naajaez hai.[245]

Ba'az log Ashaab e Kahaf ke waaqea se qabro'n par masaajid ta'ameer karne ka istedlaal karte hain ke jab wo log in ke maamle mein baaham jhagadne lage to unho'n ne kaha unke ghaar par koi imaarat ta'ameer kardo, inka Rabb unhe'n khoob jaanta hai. Jo is mas-ala mein ghaalib aagae, unho'n ne kaha ham to in par masjid banaae'nge. In hazaraat ka itna kehna hai ke Quran Paak ne unke is maqole ko zikar karke radd nahi kiya lehaaza qabro'n par masjide'n banana jaaez hai.

Is baat ki tardeed karte hua Allama Muhammad Aalusi Hanafi ﷫ farmate hain:

وَاسْتُدِلَّ بِالْآيَةِ عَلیٰ جَوَازِ الْبِنَاءِ عَلَیٰ قُبُوْرِ الصُّلَحَاءِ وَاتِّخَاذِ مَسْجِدٍ عَلَيْهَا وَجَوَازِ الصَّلَاةِ فِيْ ذٰلِكَ... وَهُوَ قَوْلٌ بَاطِلٌ فَاسِدٌ

Is aayat kareema se saleheen ki qabro'n par imaarat ta'ameer karne aur in par masjide'n bannane aur unme namaaz padhne ke jawaz par istedlal kiya gay hai. Ye qaul Baatil, Aa'atil, Faasid, Kaasid hai is liye ke Imam

[243] Ma'aruful Ahkam P 247

[244] Raddul Mohtaar V1 P 429, Matab Fee Karaahatit Tehreema wa Tanzeeha – Behrur Raqaaeq V2 P 19 – Fathul Qadeer Sharah Hidaaya V2 P 114

[245] Roohul Ma'ani V10 P 238 printed by Maktaba Imdaadiya, Multan

Ahmad, Imam Abu Dawood, Imam Tirmizee, Imam Nasaai aur Imam Ibne Majah ﷫ ne Abdullah bin Abbas ﷠ se riwayat ki hai ke Rasool Allah ﷺ ne farmaya: *Qabro'n ki ziyaarat karne waaliyo'n aur qabro'n par masjide'n banaane walo'n aur in par charaag jalaane walo'n par Allah Ta'ala ki laanat ho.* [246]

كَسِدٌ فَقَدْ رَوَىٰ أَحْمَدُ وَ أَبُوْ دَاوُدَ وَالتِّرْمَذِيُّ وَ النَّسَائِيُّ وَابْنُ مَاجَهْ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَعَنَ اللهُ تَعَالىٰ زَائِرَاتِ الْقُبُوْرِ وَالْمُتَّخِذِيْنَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ.

Iske baad Allama Aalusi ﷬ ne aur bhi kai ek ahadees zikar ki hain, Quran e Hakeem mein jin logo'n ki baat ka zikar kiya gay ahi ke unho'n ne in par masjide'n banaane ke liye kaha, Imam Ibne Kaseer ﷬ ka rujhaan is taraf hai ke wo mushrikeen the. [247]

Agar wo musalman bhi ho'n to nafs mas-ala par koi asar nahi is liye ke hamaari shariyat mein Sulaha ki qabro'n par masaajid ta'ameer karna haraam hai aur laanat ka mojib.

6. <u>Allama Marghinaani ﷬ - Saahib e Hidaaya ka fatwa:</u>

Allama Marghinaani ﷬ died in 593 Hijri farmate hain:

Pukhta einto'n aur lakdi ka istemaal qabar par makrooh ahi is liye ke ye ashiya imaarat ki paaedaari aur pukhtagi ke liye hain aur qabar to bosida aur wiraan muqam hai.[248]

وَ يُكْرَهُ الْآجُرُّ وَالْخَشَبُ لِأَنَّهُمَا لِإِحْكَامِ الْبِنَاءِ وَالْقَبْرُ مَوْضِعُ الْبِلىٰ.

7. <u>Allama Ibne Ilhaam ﷬ Hanafi ka fatwa:</u>

Allama ibne ilhaam ﷬ died in 821 Hijri farmate hain:

Imam Abu Hanifa ﷬ ne qabar par imaarat ta'ameer karna makrooh samjha hai, agarche is ki koi alaamat maaloom nahi aur Qaazi Abu Yususf ﷬ ne is par kisi qisam ki kitaabat ko bhi makrooh samjha hai. Is liye ke jaabir ﷠ ne Nabi ﷺ se riwaayat ki hai ke Aap ﷺ ne farmaya: *Na qabar ko pukhta karo aur na is par imaarat banaao aur na is par baitho aur na is par kutba lagaao.* [249]

وَكَرِهَ اَبُوْ حَنِيْفَةَ رَحْمَةُ اللهِ عَلَيْهِ الْبِنَاءَ عَلَى الْقَبْرِ وَ اِنْ لَمْ يُعْلَمْ بِعَلَامَةٍ وَكَرِهَ اَبُوْ يُوْسُفَ رَحْمَةُ اللهِ عَلَيْهِ اَنْ يُكْتَبَ عَلَيْهِ كِتَابًا لِمَا رَوٰى جَابِرٌ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا تُجَصِّصُوْا الْقَبْرَ وَلَا تَبْنُوْا عَلَيْهِ وَلَا تَقْعُدُوْا عَلَيْهِ وَلَا تَكْتُبُوْا عَلَيْهِ.

Isi tarha Allama ibne Hammam ﷬ ne Sayyadna Ali ﷠ ki qabro'n ko baraabar karne wali hadees naqal karke farmate hain ke:

Log qabro'n ko buland o baalaa aur khoobsurat imaarato'n ke saath ooncha karte the aur is se qadre sharai muraad nahi hai, yaane qabar ko hadd sharai tak rakhe'n baaqi giraade'n.

فَهُوَ عَلَىٰ مَا كَانُوْا يَفْعَلُوْنَ مِنْ تَعَلِّيَةِ الْقُبُوْرِ بِالْبِنَاءِ الْحَسَنِ الْعَالِيْ.

8. <u>Allama Abdullah bin Ahmad an Nasifee al Hanafi ﷬ ka fatwa:</u>

Allama Abdullah bin Ahmad an Nasifee al Hanafi ﷬ died in 710 Hijri ka qaul hai:

Qabar ko na marba'a shakal banaya jaae aur na pukhta kiya jaae. [250]

وَ لَا يُرَبَّعْ وَ لَا يُجَصَّصُ.

[246] Roohul Ma'ani V10 P 238
[247] Tafseer Ibne Kaseer V3 P 87
[248] Hidaaya ma'a fathul Qadeer V2 P100
[249] Fathul Qadeer V2 P 100 Sharah Hidaaya
[250] Kanzud Daqaaeq ma'a Bahrur Raqaaeq V2 P 194

9. <u>Allama ibne Nujaim Hanafi al Maaroof *Abu Hanifa Thaani* ؒ ka fatwa:</u>

Allama ibne Najeem Hanafi al Maaroof *Abu Hanifa Thaani* ؒ died in 970 Hijri, Saahib e Kanz ke qaul W*alaa Ujassasu*" ki sharah mein farmate hain ke:

لِحَدِيْثِ جَابِرٍ رَضِيَ اللهُ عَنْهُ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّجَصَّصَ الْقَبْرُ وَاَنْ يُّقْعَدَ عَلَيْهِ وَاَنْ يُّبْنٰى عَلَيْهِ وَاَنْ يُّكْتَبَ عَلَيْهِ.

Pukhta qabre'n banana Sayyadna Jaabir ؓ ki hadees ki wajah se mana'a hain kyou'nke Rasool Allah ﷺ ne qabar pukhta karne, is par baithne, is par imaarat ta'ameer karne aur is par kutbe lagaane se mana'a kiya hai.

10. <u>Allama Qaazi Khan al Hanafi ؒ *ka fatwa:*</u>

Allama Qaazi Khan al Hanafi ؒ died in 596 Hijri, kehte hain:

وَ لَا يُجَصَّصَ الْقَبْرُ لِمَا رُوِىَ عِنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّ هُ نَهٰى عَنِ التَّجْصِيْصِ وَالتَّفْضِيْضِ وَعَنِ الْبِنَاءِ فَوْقَ الْقَبْرِ.... لِمَا رُوِىَ عَنء اَبِىْ حَنِيْفَةَ رَحْمَةُ اللهِ عَلَيْهِ اَنَّهُ قَالَ لَا يُجِصَّصُ الْقَبْرُ وَ لَا يُطَيَّنُ وَ لَا يُرْفَعُ عَلَيْهِ بِنَاءٌ.

Qabr ko pukhta na banaaya jaae is liye ke Nabi ﷺ ne qabar ko pukhta karne aur par chaandi se jadaao karne aur qabar ke oopar imaarat banaane se mana'a kiya hai….. aur is liye bhi ke Imam Abu Hanifa ؒ ne farmaya hai ke qabar ko na pukhta kiya jaae aur na lep diya jaae aur na hi is par koi imaarat banaai jaae. [251]

11. <u>Fatawa Aalamgiri:</u>

وِيُسَنَّمُ الْقَبْرُ قَدْرَ الشِّبْرِ وَلَا يُرَبَّعُ وَ لَا يُجَصَّصَ وَ لَا بَأْسَ بِرَشِّ الْمَآءِ عَلَيْهِش وَيُكْرَهُ اَنْ يُّبْنىٰ عَلَى الْقَبْرِ أَوْ يُقْعَدَ أَوْ يُنَامَ عَلَيْهِ.

Qabar ko ounth (*Camel*) ki kohan ki tarah na banaya jaae aur wo bhi ek baalisht ki miqdaar aur na ise marba'a shakal banaaya jaae aur na pukhta kiya jaae aur is par paani chidakne mein koi harj nahi aur qabar par imaarat banana, is par baithna ya sona makrooh hai. [252]

12. <u>Allama Alauddin al Haskafi al Hanafi ؒ ka fatwa:</u>

Allama Alauddin al Haskafi al Hanafi ؒ died in 1088 Hijri ka qaul hai:

وَ لَا يُجَصَّصُ لِلنَّهْىِ عَنْهُ.

Qabar ko pukhta na kiya jaae is liye ke is se mana'a kiya gaya hai. [253]

13. <u>Allama Ibne Aabedeen Shaami ؒ Hanafi ka fatwa:</u>

Allama Ibne Aabedeen Shaami ؒ died in 1252 Hijri kehte hain:

وَ أَمَّا الْبِنَاءُ عَلَيْهِ فَلَمْ أَرَ مَنِ اخْتَارَ جَوَازَهْ.

Mujhe maaloom nahi ke kisi ne qabar par imaarat banaane ke jawaaz ko pasand kiya ho. [254]

14. <u>Allama A'aini Hanafi ؒ ka fatwa:</u>

Allama A'aini Hanafi *(Rahimahulla)* died in 855 Hijri ka kehna hai:

لَا يُطَيَّنُ بِالْجَصِّ وَلَا يُبْنىٰ عَلَيْهِ بِهِ لِاَنَّهُ لِلْاِحْكَامِ وَالزِيْنَةِ.

Choone ke saath lep na kiya jaae aur na is ke saath qabar par imaarat banaai jaae is liye ke ye pukhtagi aur zeenat ke liye hain.[255]

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[251] Fataawa Qaazi Khan V1 P93

[252] Fatawa Aalamgiri V1 P 166

[253] Raddul Mohtaar V1 P 125

[254] Raddul Mohtaar V1 P 601

[255] Ramzul Haqaaeq V1 P 67, Sharah Kanz & also see Al Banaayah Fee Sharah Hidaayatul Aa'aini V3 P 302 & 303

15. Allama Alauddin al Kaasaani al Hanafi *(Rahimahulla)* ka fatwa:

Allama Alauddin al Kaasaani al Hanafi *(Rahimahulla)* died in 587 Hijri naqal karte hain:

رُوِیَ أَنَّ النَّبِیَّ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ نَهٰیْ أَنْ تُشْبَهَ الْقُبُوْرُ بِالْعُمْرَانِ وَالْآجُرُّ وَالْخَشَبُ لِلْعُمْرَانِ وَ لِأَنَّ الْآجُرَّ مِمَّا یُستَعْمَلُ لِلزِّیْنَةِ وَلَا حَاجَةَ إِلَیْهَا لِلْمَیِّتِ.

Nabi ﷺ ne qabro'n ki abaadi ke saath mushabehat se mana'a kiya hai aur pukhta iente'n aur lakdi abaadi ke liye hai aur is liye bhi ke pakki ienth zeenat ke liye istemaal ki jaati hai aur mayyat ko iski haajat nahi hoti. [256]

16. Qaazi Ibraheem al Halabi al Hanafi *(Rahimahulla)* ka fatwa:

Qaazi Ibraheem al Halabi al Hanafi *(Rahimahulla)* died in 956 Hijri ka mauqif hai:

وَ یُکْرَهُ تَجْصِیْصُ الْقَبْرِ وَتَطْیِیْنُهُ وَ بِهِ قَالَتِ الْاَئِمَّةث الثَّلَاثَةُ لِمَا رَوَیْ جَابِرٌ... وَعَنْ اَبِیْ حَنِیْفَةَ اَنَّهُ یَکْرَهُ اَنْ یُّبْنٰیْ عَلَیْهِ بِنَاءٌ مِنْ بَیْتٍ اَوْ قُبَّةٍ اَوْ نَحْوِ ذٰلِكَ مَرَّ مِنَ الْحَدِیْثِ.

Qabar ko pukhta banana aur uski lipaai karna makrooh hai aur teeno'n Imamo'n ka yehi qaul hai is liye ke Jaabir رضي الله عنه ki hadees mein is ki mumaaniyat aai hai…. Aur Imam Abu Hanifa *(Rahimahulla)* se riwaayat aai hai ke qabar par makan ya qubba ya is ki maanind koi imaarat banana makrooh hai aur mazkoora hadees e Jaabir رضي الله عنه is ki daleel hai. [257]

17. Allama Sirajuddin Hanafi *(Rahimahulla)* ka fatwa:

Allama Sirajuddin Hanafi *(Rahimahulla)* died in 773 Hijri ka fatwa:

یُکْرَهُ الْبِنَاءُ عَلَیْ الْقُبُوْرِ.

Qabro'n par imaarat ta'ameer karna makrooh hai. [258]

18. Allama Abul Laith Samarqandi *(Rahimahulla)* ka fatwa:

Allama Abul Laith Samarqandi *(Rahimahulla)* died in 373 Hijri kehte hain:

وَ یُکْرَهُ تَجَصُّصُ الْقُبُوْرِ وَ تَطْیِیْنُهَا وَالْبِنَاءُ عَلَیْهَا وَ الْکِتَابَةُ وَ الْإِعْلَامُ بَعَلَامَةٍ عَلَیْهَا.

Qabro'n ko pukhta karna aur unki lipaai karna aur in par imaarat banana, kutba lagaana aur koi alaamat lagana makrooh hai. [259]

19. Allama Ahamd bin Muhammad al Qudoori al Hanafi *(Rahimahulla)* ka fatwa:

Allama Ahamd bin Muhammad al Qudoori al Hanafi *(Rahimahulla)* died in 428 Hijri ka kehna hai:

وَ یُکْرَهُ الْآجُرُّ وَ الْخَشَبُ.

Qabar par pukhta eenth aur lakdi lagana makrooh hai. [260]

20. Allama Abubakar bin Ali al Haddad al Yamani al Hanafi *(Rahimahulla)* ka fatwa:

Allama Abubakar bin Ali al Haddad al Yamani al Hanafi *(Rahimahulla)* died in 800 Hijri farmate hain:

وَیُکْرَهُ تَطْیِیْنُ الْقُبُوْرِ وَ تَجْصِیْصُهَا وَالْبِنَاءُ عَلَیْهَا وَالْکَتْبُ عَلَیْهَا لِقَوْلِهِ عَلَیْهِش السَّلَامُ لَا تُجَصِّصُوْا الْقُبُوْرَ وَلَا تُبْنُوا عَلَیْهَا وَلَا تَقْعُدُوْا عَلَیْهَا.

Qabro'n ki lipaai karna aur unhe'n pukhta banana aur un par imaarat ta'ameer karna aur kutba lagaana Nabi ﷺ ke farman ki bina par makrooh ahi, Aap ﷺ ne farmaya, qabro'n ko pukhta na karo aur na in par imaarat ta'ameer karo aur na in par baitho. [261]

[256] Badaia'a as Sanaaia'a V1 P 273
[257] Halbi Kabeer P 599
[258] Fatawa Siraajiya P24
[259] Fatawa Nawaazl P82
[260] Qudoori P60
[261] Al Jawaheratun Nayyarah V1 P 133

21. Allama Obaidullah bin Masood al Hanafi *(Rahimahulla)* ka fatwa:

Allama Obaidullah bin Masood al Hanafi *(Rahimahulla)* died in 747 hijri kehte hain:

وَ يُكْرَهُ الْآجُرُّ وَ الْخَشَبُ.

Qabar par pukhta ienth aur lakdi lagana makrooh hai.[262]

22. Allama Tahtaawi al Hanafi *(Rahimahulla)* ka fatwa:

Allama Tahtaawi al Hanafi *(Rahimahulla)* died in 1231 Hijri ka qaul hai:

وَ لَا تُجَصَّصُ بِهِ قَالَتِ الثَّلَاثَهُ لِقَوْلِ جَبِرٍ نَهٰیْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .... لِنَهْيِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُفِيْدُ أَنَّ مَا ذَكَرَهُ مَكْرُوْهٌ تَحْرِيْمًا.

Qabar pukhta na ki jaae yehi baat teeno'n Imamo'n ne kahi, Hazrat Jaabir ﷺ ki hadees ki wajah se aur qabar pukhta banana makrooh tehreemi hai. [263]

23. Allama o Sayyad Muhammad Mutuza Zubaidee Hanafi *(Rahimahulla)* ka fatwa:

Unho'n ne apni kitab O'*oqood al Jawaaher al Maneefa Fee Idaalah Mazhab ilaa Imam Abi Hanifa*" mein ek baab you'n muna'aqad kiya hai: بَيَانُ الْخَبْرِ الدَّالُ عَلَى كَرَاهَةِ التَّجْصِيْصِ Yaane aisee hadees ka bayan jo qabr ki pukhtagi aur karaahat par dalaalat karti hai. Phir Imam Abu Hanifa *(Rahimahulla)* se Kitaabul Aathaar waali aur Tirmizi, Abu Dawood, Ibne Majah, Ibne Hibban aur Haakim ke hawaale se hadees jaabir zikar karke ye mas-ala saabit kar diya ke pukhta qabar mana'a hai. [264]

24. Allama Sarkhasi ﷫ Hanafi ka fatwa:

Allama Sarkhasi Hanafi ﷫ died in 571 Hijri kehte hain:

نَهٰی عَنْ تَجْصِيْصِ الْقُبُوْرِ.

Yaane Nabi ﷺ ne pukhta qabro'n se manaa kiya hai.[265]

25. Qazi Ibraheem Hanafi ﷫ ka fatwa:

اَلْقُبَّابُ الَّتِیْ بُنِيَتْ عَلَى الْقُبُوْرِ يَجِبُ هَدْمُهَا لِاَنَّهَا اُسِّسَتْ عَلٰى مَعْصِيَةِ الرَّسُوْلِ وَ مُخَالَفَتِهٖ وَكُلُّ بِنَاءٍ اُسِّسَ عَلٰى مَعْصِيَةِ الرَّسُوْلِ وَ مُخَالَفَتِهٖ فَهُوَ بِالْهَدْمِ اَوْلٰى مِنَ الْمَسْجِدِ الضَّرَارِ.

Aise qubbe jo qabro'n par banaae jaate hain inko giraana waajib hai kyou'nke in ki buniyad Rasool Allah ﷺ ki naa-farmani aur mukhalifat par hai aur har wo imaarat jis ki buniyad Rasool Allah ﷺ ki mukhalifat aur naa-farmani par ho ise giraana *Masjid e Ziraar* se bhi behtar hai. [266]

26. Allama Alauddin Samarqandi al Hanafi ﷫ ka fatwa:

Allama Alauddin Samarqandi al Hanafi ﷫ died in 539 Hijri ka qaul hai:

وَ السُّنَّةُ فِیْ الْقَبْرِ اَنْ يُسَنَّمَ وَ لَا يُرْبَعَ وَلَا يُطَيَّنَ وَ لَا يُجَصَّصَ وَكَرِهَ أَبُوْ حَنِيْفَةَ الْبِنَاءَ عَلَىْ الْقَبْرِ.

Qabar ke muta'alliq sunnat ye hai ke ise kohan numba banaaya jaae aur marba'a ki shakal na banaai jaae aur na leepi jaae aur na pukhta ki jaae aur Imam Abu Hanifa ﷫ ne qabar par imaarat ta'ameer karne ko makrooh samjha hai. [267]

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[262] Sharah Wiqaaya V1 P 240

[263] Tahtaawi a'ala Marqaail Falah P 335

[264] O'oqood al Jawaaher al Maneefa Fee Idaalah Mazhab ilaa Imam Abi Hanifa" V1 P 103

[265] Almabsoot V2 P62

[266] Majaalisul Abraar P129

[267] Tohfatul Fuqaha V1 P 400

27. <u>Allama Hasan as Sharnablaali al Hanafi ؒ ka fatwa:</u>

Allama Hasan as Sharnablaali al Hanafi ؒ died in 1069 ka kehna hai:

Aur qabar par pakki iente'n aur lakdi lagana makrooh hai aur qabar ko kohan dar banaya jaae, chaukor na banaai jaae aur zeenat ke liye qabar ta'ameer karna haraam hai aur dafan kar dene ke baad mazbooti ke liye qabar par ta'ameer karna makrooh hai.[268]

وَكُرِهَ الْآجُرُّ وَالْخَشَبُ..... .... وَيُسَنَّمْ الْقَبْرُ وَ لَا يُرْبَعُ وَيَحْرُمُ الْبِنَاءُ عَلَيْهِ لِلزِّيْنَةِ وَيُكْرَهُ لِلْاِحْكَامِ بَعْدَ الدَّفْنِ.

28. <u>Qazi Sanaullah Paanipati ؒ Hanafi ka fatwa:</u>

Qazi Sanaullah Paanipati ؒ Hanafi died in 1125 ek jagah par likhte hain: Wo jo kuch ke auliya ikram ki qabro'n par kiya jaata hai ke ounchi ounchi imaarate'n banaate hain aur charag raushan karte hain aur is qism ki jo cheez bhi karte hain haraam hai ya makrooh. [269]

29. <u>Mulla A'ali Qaari Hanafi ؒ ka fatwa:</u>

Mulla A'ali Qaari Hanafi ؒ died in 1014 Tirmizee ki hadees W*amanib tada bidatan Dhalaalatan*" ki sharah mein farmate hain:

Bidat zallalt wo hai jiska aaimma muslimen ne inkaar kia ho, jaise qabro'n par imaarat banana aur unhe'n pukhta karna. [270]

وَ هِيَ مَا أَنْكَرَهُ أَئِمَّةُ الْمُسْلِمِيْنَ كَالْبِنَاءِ عَلَى الْقُبُوْرِ وَ تَجْصِيْصِهَا.

30. <u>Imam Shafai ؒ ka fatwa:</u>

Imam Shafai ؒ farmate hain:

Main ne muhaajireen aur ansaar Sahaba ؓ ki qabro'n ko pukhta ta'ameer shuda nahi dkha, Taous ne riwaayat kiya hai ke Rasool Allah ﷺ ne qabro'n par imaarat ki ta'ameer ya pukhta karne se mana'a kiya hai aur main ne in hukumrano'n ko dekha hai jo Makkah mein qabro'n par imaarat ko girate the aur main ne is kaam par fuqaha ko aeb lagaate nahi dekha. [271]

وَلَمْ أَرَ قُبُورَ الْمُهَاجِرِيْنَ وَ الْأَنْصَارِ مُجَصَّصَةً (قَالَ الرَّاوِيُّ) عَنْ طَاؤْسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ تُبْنَىْ الْقُبُوْرُ اَوْ تُجَصَّصَ... وَقَدْ رَأَيْتُ مِنَ الْوُلَاةِ مَنْ يَّهْدِمُ بِمَكَّةَ مَا يُبْنٰىْ فِيْهَا فَلَمْ أَرَ الْفُقَهَآءَ يَعِيْبُوْنَ ذٰلِكَ.

31. <u>Imam Mazni ؒ ka fatwa:</u>

Imam Mazni ؒ died in 264 ne naqal kiya hai ke:

Qabar par imaarat na banaai jaae aur na pukhta ki jaae.[272]

وَ لَا تُبْنَىْ الْقُبُوْرُ وَ لَا تُجَصَّصُ.

32. <u>Imam Nawavi ؒ ka fatwa:</u>

Imam Nawavi ؒ died in 677, Hadees e Jaabir ؓ ki sharah mein farmate hain:

Behrehaal qabar par imara banana agar (Wo jagah) imaarat banaane waale ki milkiyat mein hai to makrooh hai aur agar aam maqbara mein hai to haraam hai, Imam Shafai ؒ aur deegar ashaab ne is ko

وَ أَمَّا الْبِنَاءُ عَلَيْهِ فَأِنْ كَانَ فِيْ مِلْكِ الْبَانِيْ فَمَكْرُوْهٌ وَإِنْ كَانَ فِيْ مَقْبُرَةٍ مُسْبَلَةٍ فَحَرَامٌ نَصَّ عَلَيْهِ الشَّافِعِيُّ وَالأَصْحَابُ قَالَ الشَّافِعِيُّ

[268] Noorul Ezaah ma'a tarjuma Noorul Asbaah P103
[269] Maala Badd Minha P68
[270] Marqaatha Sharah Mishkaath V1 P414
[271] Kitaabul Aaim V1 P277, Baab Maayakoon ba'ad ad Dafan
[272] Mukhtasar al Maznee P38

فِيْ الْأُمِّ: وَرَأَيْتُ الْأَئِمَّةَ بِمَكَّةَ يَأْمُرُوْنَ بِهِدَامِ مَا يُبْنٰى وَ يُؤَيِّدُ الْهَدْمَ قَوْلُهُ: وَلَا قَوْلُهُ: وَلَا قَبَرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ.

saraahat se bayaan kiya hai, Imam Shafai ؒ ne kitaabul Alaam mein farmaya: Maine Makkah mein Aimma Deen ko dekha hai wo qabro'n par imaarato'n ko giraane ka hukum dee the aur qabro'n par ta'ameer shuda imaarat ko girane ki taaeed Nabi ﷺ ki is hadees yaane koi qabar oonchee na dekho magar ise baraabar kardo. se bhi hoti hai. [273]

33. <u>Allama ibne Hajar Makki Shafai ؒ ka fatwa:</u>

Allama ibne Hajar Makki Shafai ؒ died in 974 Hijri ne kaha:

نَجِبُ الْمُبَادَرَةُ اِلىٰ هَدْمِهَا وَهَدْمِ الْقُبَّابِ الَّتِيْ عَلَيْهَا.

Oonchee qabro'n ko aur jo in par qubbe aur gumbad banaae gae hain in ko gira dena waajib hai. [274]

34. <u>Allama Abdul Wahhab as Sherani ؒ ka fatwa:</u>

Allama Abdul Wahhab as Sherani ؒ:

وَكَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى اَنْ يُّجَصَّصَ الْقَبْرُ وَ أَنْ يُقْعَدَ عَلَيْهِ.

Nabi ﷺ qabar pukhta banaane aur is par baithne se man kiya karte the.[275]

35. <u>Allama Majduddin Ferozabadi ؒ ka fatwa:</u>

Allama Majduddin Ferozabadi ؒ died in 817 Hijri:

وَكَانُوْا لَا يَرْفَعُوْنَ الْقَبْرَ وَلَا يُبْنُوْنَ عَلَيْهِ بِآجُرٍّ....وَكَانُوْا لَا يُعَلُّوْنَ عَلٰى الْقَبْرِ عَمَارَةً وَ لاَ قُبَّةً وَهٰذَا كُلُّهُ بِدْعَةٌ وَمَكْرُوْهٌ وَمُخَالِفٌ لِلطَّرِيْقَةِ النَّبَوِيَّةِ وبَعَثَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِيْ طَالِبِس أَنْ لَّا يَدَعَ تِمْثَالاً اِلَّا طَمَسَهُ وَلَا قَبْرًا مُشْرِفًا اِلَّا سَوَّاهُ وَنَهٰى اَنْ يُّتَّخَذَ عَلَى الْقَبْرِ مَسْجِدٌ أَوْ يُشْعَلَ عَلَيءِهِ سِرَاجٌ وَلَعَنَ فَعِلَ ذٰلِكَ.

Salaf e Saleheen ؒ qabar ko buland nahi karte the aur na is par pakki eenth se imaarat banaate the….. aur na hi wo qabar par imaarat aur qubbe banaate the, ye saara amal bidat aur makrooh hai aur Nabi ﷺ ke tareeqe ke khilaaf hai. Aap ﷺ ne to Ali ؓ ko bheja tha ke wo koi mujassama na chode'n magar ise mitaade'n aur oonchee qabro'n ko (had e sharai ke) baraabar karde'n aur Aap ﷺ ne qabar par masjid banaane se bhi mana'a kiya hai, is par chiraag jalaane se roka hai aur aisa kaam karne waale par laanat ki.[276]

36. <u>Imam Sufiyaan Thauree ؒ ka fatwa:</u>

Imam Sufiyaan Thauree ؒ died in 161 Hijri ne kaha: Imam Sufiyaan Thauree ؒ ke nazdeek qabar ke oopar ghar, masjid ya kheti baadi ke zariye tasarruf karna jaaez nahi, Hatta ke mayyat bosida hojaae aur in ka muqaf tha ke jab Makkah mein shiddat haraarat ke baais 10 saal guzar jaae'n to aap hasb e haal wahaa'n par ghar ya masjid ya kheti baadi ya jo munaasib hokar sakte hain aur baaqi bilaad mein 20 saal tak. [277]

[273] Sharah Muslim lin Nawavi V7 P32, Darsi Nuskha V1 P312
[274] Kitaab az Zawaajir fee Ikhteraab al Kabaair P 163
[275] Kashful Ghamma an Jameeil Aimmah V1 P149
[276] Safar as Sa'adah A'alaa Haamish Kashful Ghamma V1 P 183
[277] Mausooa'ah Fiqa Sufiyaan Tahuree P681 & 682 – Musannaf Abdur Razzaq V3 P 506

37. <u>Imam Taaous bin Keesaan ؒ ke waalid maajid ka fatwa:</u>

Imam Taaous ke baap Kisaan qabar par imaarat ta'ameer karne ya ise pukhta banaane ko makrooh samajhte the. [278]

عَنْ طَاوُوْسٍ عَنْ أَبِيْهِ كَانَ يَكْرَهُ أَنْ يُبْنٰى عَلَى الْقَبرِ أَوْ تُجَصَّصَ.

38. <u>Imam Taaous bin Keesaan ؒ ka fatwa:</u>

Imam Taaous bin Kisaan ؒ died in 106 Hijri: Nomaan bin Abi Shaiba kehte hain ke jund mein mere chacha faut hogae to main apne baap ke saath Taaous ke paas aaya. Mere Waalid ne kaha aye Abu Abdur Rahman! Kya main apne bhai ki qabar ko pukhta karsakta hu'n? to Imam Taaous has-pade aur kaha Subhan Allah! Aye Abu Shaiba! Tere liye behtar hai ke to is ki qabar ki ma'arefat na rakhe magar ye ke tu waha'n jaakar is ke liye isteghfaar o dua kare:

Kya tumhe'n maaloom nahi ke Nabi ﷺ ne musalmaano ki qabro'n par imaarat banaane ya unhe'n pukhta karne ya wahaa'n par kaashtkaari karne se mana kiya hai yaqeenan tumhari sab se behtareen wo qabre'n hain jo ghair maaroof hain. [279]

أَمَا عَلِمءتَ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ قُبُوْرِ الْمُسْلِمِيْنَ أَنْ يُّبْنٰى عَلَيْهَا أَوْ تُجَصَّصَ اَوْ تُذْدَرَعَ فَإِنَّ خَيْرَ قُبُوْرِكُمْ الَّتِىْ لَا تُعْرَفُ.

39. <u>Imam Hasan Basri ؒ ka fatwa:</u>

Imam Hasan Basri ؒ died in 110 Hijri ne kaha:

Hasan Basri ؒ qabro'n par leepai aur unhe'n banaane ko makrooh samajhte the. [280]

وَكَانَ يَكْرَهُ تَطْيِيْنَ الْقُبُوْرِ وَتَجْصِيْصَهَا.

40. <u>Allama al Hajaawi al Hambali aur Allama al Bahooti al Hambali ؒ ka fatwa:</u>

Allama al Hajaawi al Hambali aur Allama al Bahooti al Hambali ؒ ne kaha:

Qabar ko zameen se ek baalisht ooncha kiya jaae is liye ke Nabi ﷺ ki qabar zameen se ek baalisht oonchee thee, ise Imam Saaji ne Jaabir ؓ ki hadees se riwaayat kiya hai aur ek baalisht se oopar qabar banana makrooh hai. Qabar ko pukhta karna, naqsh o nigaar karna aur banaao singhaar karna makrooh hai aur bidat hai aur qabar par imaarat banana bhi khwah is se muttasil ho ya na ho, makrooh hai. Is liye ke jaabir ؓ ne Nabi ﷺ se bayaan kiya hai ke Aap ﷺ ne qabar pukhta banaane, is par baithne aur imaarat ta'ameer karne se mana'akiya hai. Ye muslim ki riwaayat hai. [281]

وَيُرْفَعُ الْقَبْرُ عَنِ الْأَرْضِ قَدْرَ شبْرٍ لِأَنَّهُ عَلَيْهِ السَّلَامُ رُفِعَ قَبْرُهُ عَنِ الْأَرْضِ قَدْرَ شِبْرٍ رَوَاهُ السَّاجِيُّ مِنء حَدِيْثِ جَابِرٍ وَيُكْرَهُ فَوْقَ شِبْرٍ... وَيُكْرَهُ تَجْصِيْصُهُ وَتَزْوِيْقُهُ وَتحْلِيَتُهُ وَهُوَ بِدْعَةٌ وَالْبِنَاءُ عَلَيْهِ لَا صَقَةً أَوْلَا لِقَوْلِ جابِرٍ نَهَى النَبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّجَصَّصَ الْقَبرُ وَ أَنْ يُّقْعَدَ عَلَيْهِ وَأَنْ يُبْنٰى عَلَيْهِ. رَوَاهُ مُسْلِمٌ.

41. <u>Allama ibne Qadaama al Maqdisi ؒ ka fatwa:</u>

Allama ibne Qadaama al Maqdisi ؒ died in 620 Hijri:

Qabar par imaarat ta'ameer karna aur ise pukhta banana aur is par kutba lagaana makrooh hai is liye ke Imam Muslim ؒ ne apni saheeh mein riwaayat kiya hai

وَيُكْرَهُ الْبِنَاءُ عَلَى الْقَبْرِ وَتَجْصشِيْصُهُ وَالْكِتَابَةُ عَلَيْهِ لِمَا رَوَىْ مُسْلِمٌ فِيْ "صَحِيْحِهِ" قَالَ: نَهٰىْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ

[278] Musannaf Abdur Razzaq V3 P 506
[279] Musannaf Abdur Razzaq V3 P506
[280] Mausooa'ah fiqa al Hasan al Basree V2 P 773 – Musannaf ibne Abi Shaiba V3 P29 – Al Mahlaa V5 P133
[281] Ar Raud al Marba'a Bashrah Zaadal Mustakhne V1 P104 & 105

يُجَصَّصَ الْقَبْرُ وَ أَنْ يُبْنٰى عَلَيْهِ وَأَنْ يُقْعَدَ عَلَيْهِ. زَادَ التِّرْمِذِيُّ وَأَنْ يُكْتَبَ عَلَيْهِ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَ لِأَنَّ ذٰلِكَ مِنْ زِيْنَةِ الدُّنْيَا فَلَا حَاجَةَ بِالْمَيِّتِ إِلَيْهِ.

ke Rasool Allah ﷺ ne qabar pukhta karne, is par imaarat khadi karne aur baithne se mana kiya hai. Imam Tirmizee ؒ ne ye alfaaz ziyaada riwayat kiye hai ke Aap ﷺ ne kutba lagaane se bhi mana kiya hai aur farmaya ye hadees Hasan Saheeh hai aur ye mumaaniyat is liye hai ke pukhtagi o imaarat waghaira duniya ki zeenat se hai aur mayyat ko is ki haajat nahi. [282]

42. <u>Allama Alauddin al Mardaawi ؒ ka fatwa:</u>

وَ يُكْرَهُ تَجْصِيْصُهُ وَالْبِنَاءُ وَالْكِتَابَةُ عَلَيْهِ. أَمَّا تَجْصِيْصُهُ فَمَكْرُوْهٌ بِلَا خَلَافٍ نَعْلَمُهُ وَكَذَا الْكِتَابَةُ عَلَيْهِ وَ كَذَا تَذْوِيْقُهُ وَ تَخْلِيْقُهُ وَنَحْوُهُ وَهُوَ بِدْعَةٌ وَ أَمَّا الْبِنَىءُ عَلَيْهِ فَمَكْرُوْهٌ عَلَىٰ الصَّحِيْحِ مِنَ الْمَذْهَبِ، سَوَاءٌ لَا صِقُ الْبِنَاءِ الْاَرْضَ أَمْ لَا.

Qabar ko pukhta karna aur is par imaarat banana aur kutba lagaana makrooh hai, qabar ko pukhta karna bilaa ikhtelaf makrooh hai. Isi tarha is par kutba lagaana, naqsh o nigaar karna, banaao singhaar waghaira karna ye sab kaam bidat hain behre kaif qabar par imaarat ta'ameer karna saheeh mazhab ki roo se makrooh hai khwah imaarat zameen se mutfasal ho ya na ho. [283]

43. <u>Qaazi Abu Shujaa al Asfahaani ؒ ka fatwa:</u>

وَ لَا يُبْنٰى عَلَيْهِ وَ لَا يُجَصَّصُ.

Qabar par na imaarat ta'ameer ki jaae aur na pakki banaai jaae. [284]

44. <u>Allama ibne Rushd al Qurtubi ؒ ne farmate hain:</u>

وَكَرِهَ مَالِكٌ وَ الشَّافِعِيُّ تَجْصِيْصَ الْقُبُوْرِ.

Imam Maalik aur Imam Shafai ؒ ne pukhta qabro'n ko makrooh qaraar diya hai. [285]

45. <u>Allama Abul Muzaffar ibne Habeerah ka farmaan:</u>

وَ أَجْمَعُوا عَلَى اسْتِحْبَابِ اللَّبِنِ وَالْقَصَبِ فِيْ الْقَبْرِ وَكَرَاهَةِ الْآجُرِّ وَالْخَشَبِ.

Aimma arbaa ka qabar mein kacchi eenth lagaane aur puro'n aur graho'n waali ghaas rakhne ke mustahib hone par aur pakki eenth aur lakdi ke makrooh hone par ijma'a hai. [286]

46. <u>Imam Maalik ؒ ka fatwa:</u>

أَكْرَهُ تَجْصِيْصَ الْقُبُوْرِ وَ الْبِنَاءَ عَلَيْهَا.

Imam Maalik ؒ farmate hain: Main qabro'n ko pukhta banaane aur in par imaraat ta'ameer karne ko makrooh samajhta hu'n.[287]

47. <u>Abul Hasan Musa Kaazim ؒ ka fatwa:</u> Ali bin Jaafar ne kaha ke main ne Imam Musa Kaazim se sawaal kiya ke qabar par imaarat banana aur is par baithna kaisa hai? To Unho'n ne farmaya:

لَا يَصْلُحُ الْبِنَاءُ عَلَيْهِ وَلَا الْجُلُوْسُ وَ لَا تَجْصِيْصُهُ وَ لَا تَطْيِيْنُهُ.

Qabar par imaarat ta'ameerat karna, is par baithna, ise pukhta banana aur lipaai karna durust nahi. [288]

48. <u>Imam Jaafar Saadiq ؒ ka fatwa:</u>

[282] Al Mughnee V3 P 439
[283] Al Insaaf Fee Ma'arefah ar Raaje'e minal Qhilaaf a'alaa Mazhab al Imam al Mubjal Ahmad ibne Hambal V2 P 549
[284] Matanul Ghaayat wa Taqreeb P14
[285] Bidaaya al Mujtahid V1 P449
[286] Al Fasaah an Ma'ani as Sahaah fee al Fiqa alaa al Mazhaahib al Arbaa v1 P152
[287] Al Mudawwana al Kubra V1 P170
[288] Al Istebsaar, Baab an Nahi A'an Tajsees al Qabar wa Tateeniyah V1 P217 – Tehzeeb ul Ahkaam V1 P 461

عَنْ أَبِيْ عَبْدِ اللهِ عَلَيْهِ السَّلَامِ قَالَ: نَهٰى رَسُوْلث اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّصَلّٰى عَلىٰ قَبْرٍ أَوْ يُقْعَدَ عَلَيْهِ أَوْ يُبْنٰى عَلَيْهِ.

Imam Jaafar Saadiq ؒ farmate hain ke Nabi ﷺ ne qabar par namaz padhne ya is par baithne ya is par imaarat ta'ameer karne se mana'a kiya hai. [289]

Qabar par namaaz padhne se muraad is ki taraf mu'nh karke namaaz padhna hai, na ke namaaz janaaza kyou'nke Imam Jaafar Saadiq ؒ ka fatwa ye hai ke agar janaaza padh sakey to tadfeen ke baad is par janaaza padh le. [290]

Imam Jaafar Saadiq ؒ farmate hain:

لَا تُبْنُوْا عَلَى الْقُبُوْرِ وَلَا تُصَوِّرُوْا سُقُوْفَ الْبُيُوْتِ فَإِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَرِهَ ذٰلِكَ.

Qabro'n par imaarat ta'ameer na karo aur na hi gharo'n ki chatho'n ko masoori se muzaiyyan karo yaqeenan Rasool Allah ﷺ ne ise naapasand kiya.[291]

Imam Jaafar Saadiq ؒ farmate hain:

اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى أَنْ يُّزَادَ عَلَى الْقَبْرِ تُرَابٌ لَمْ يَخْرُجْ مِنْهُ.

Beshak Rasool Allah ﷺ ne qabar par aisee mitti ziyaada karne se mana kiya hai jo is se na nikli ho. [292]

49. Allama Muhammad bin Jamaaluddin al A'amilee al Maaroof bis Shaheed al Awwal ka fatwa:

Allama Muhammad bin Jamaaluddin al A'amilee al Maaroof bis Shaheed al Awwal al Matofi died in 786 Hijri:

وَرَفْعُ الْقَبْرِ عَنْ وَجْهِ الْاَرْضِ مِقْدَارَ أَرْبَعِ أَصَابِعَ.

Qabar ko zameen se 4 ungliyo'n ki miqdaar buland hona chaahiey.

50. Allama Abu Jaafar Toosi ka fatwa:

Allama Abu Jaafar Toosi died in 460 Hijri ka fatwa:

وَ يُرْفَعُ مِنَ الْاَرْضِ مِقْدَارَ أَرْبَعِ أَصَابِعَ وَ لَا يُطْرَحُ فِيْهِ مِنْ غَيْرِ تُرَابِهِ... تَجْصِيْصُ الْقُبُوْرِ وَ الْبِنَاءُ عَلَيْهِ فِيْ الْمَوَاضِعِ الْمُبَاحَةِ مَكْرُوْهٌ إِجْمَاعًا... وَيُكْرَهُ تَجْدِيْدُ اَقْبُوْرِ بَعْدَ إِنْدِرَاسِهَا.

Qabar ko 4 ungliyo'n ki miqdaar zameen se buland kya jaae aur qabar ki mitti ke alaawa is mein mitti na daali jaae qabro'n ko pukhta karna aur in par mubaah jagho'n mein imaarat ta'ameer karna bilaa jamaa makrooh hai…. Qabro'n k emit jaane ke baad in ki tajdeed karna bhi makrooh hai. [293]

[289] Tehzeeb ul Ahkaam V1 P461 – Al Istebsaar V1 P482
[290] Al Istebsaar V1 P482
[291] Tehzeebul Ahkaam V1 P461
[292] Tehzeebul Ahkaam V1 P460 & 461 – Qhuroo e Kaafi, Kitaabul Janaaez V3 P202
[293] (Al Mabsoot fi Fiqa al Imamiya V1 P187)

Harf e Aakhir

Mundarja Baala Ahadees Saheeha o Aathaar Sareeha aur Aaimma Mohaddiseen ﷺ mazaahib khamsa ya'anee Hanafi, Maaliki, Shafai aur Jaafaree ke fatawaa-jaat se baat roz e raushan ki tarah ayaa'n hojaati hai ke Islam mein qabar parasti aur pukhta qabro'n aur in par imaarat o gumbad banaane ka koi jawaaz nahi aur poori ummat e muslima ka is baat par ijmaa hai ke pakki qabre'n o gumbad banana haraam hai aur jo pukhta qabre'n bani hui hain musalmaano'n par farz hai ke unhe'n aam qabro'n ke baraabar rakhein.

Allah Ta'ala se dua hai ke tamaam musalmaano ko Quran o Sunnat ke ahkamaat par amal ki saheeh taufeeq naseeb farmaae (Aamin!)

Abul Hasan Mubasshir Ahmad Rabbani A'afi Allah A'anha

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Note: I have tried to use the best & easiest words for transliteration, (I also tried to explain few words where ever required with (T :). The Arabic text of the Quranic Ayaat has been taken from the website http://quran.ksu.edu.sa/ and the remaining Arabic text, which includes Ahadees (matan and sanad), Athaar and Aqwaal were manually typed from the Urdu pdf book. If you find any thing which might make this transliteration even better then please inform mein at rehan.hse@live.com

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Dua-go,

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Abu Dhabi

01st May 2010
